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## Biography.

### LIFE OF THE REV. JOSEPH WOLF.

(Concluded from our last Number.)

I was in the most melancholy frame of mind, when I arrived at Vienna.—The recollection of being sent away from my pious German friends at Rome, without having been able to embrace them before my departure—that I had been banished by Pius the Seventh, whose private piety I respected, and whom I did like very much—that I had been separated from a visible church, and condemned by its Bishops—the idea, that I should now become an object of persecution—and the experience, that many of my German Catholic friends, who had accorded with my sentiments against the Pope, now began to fear the Pope's power, and to turn away from me—all these things stood clear before my mind, as well as the probability that my career was now stopped, and that I should never be able to preach the Gospel to my brethren. Considering all these things, I wrote a letter to P. Hofbauer, Vicar-general of the Ligorians, whom I had always regarded as a pious character.\* P. Hofbauer, having been informed of my banishment, and the reason of it, before he received my letter, came to see me in my lodgings, and conducted me to his own house. On the first day, he seemed to me to be very much irritated against the Court of Rome, but in three days he changed his tone, and said to me, "Rome is, notwithstanding, mistress of the Catholic Church, and the Pope the true successor of St. Peter. Rome was the only Church which believed

in the true divinity of Christ in the time of the Arians, and you have not done well in disclosing the shame of the universal mother."

I was surrounded, in a short time by followers of Schlegel, who asked me if I did not know the sad condition of the German Catholics who denied the authority of the Pope. The fact was, that many Catholics of Germany, who were adversaries of the Pope, became afterward Socinians, or embraced an allegorical system of Christianity. They adulterated the Gospel with the philosophy of Kant, Hume, Jacob Behmen, Plato, and Shaftesbury. After the few days which I passed with Hofbauer and his friends, I became very melancholy. I had expected to find in Hofbauer, and among his penitents who were attached to the Pope, a certain zeal for Christ; and to have found the same also among the other Catholic clergymen of Vienna, and especially among the monks of Austria, who were opposed to the Pope. I found, however, not only a great lukewarmness, but likewise great immorality. I therefore entreated P. Hofbauer to send me to his convent at Valsainte in Switzerland, that I might end my days there. He pretended that he was not inclined to incorporate me into his order; but as often as I said I would leave Vienna and go to another convent, he refused to permit me to go. I was treated by him and his followers, for more than seven months, in a very harsh manner, and I was obliged every day to hear censures of my conduct at Rome. I excused this in Hofbauer, as he was a man of an ardent temperament; and I thought I must now suffer, because I had been too violent, and that I ought to be reconciled with the Pope. I began to hate Separatism.

I must mention here a circumstance,

\* The order of Jesuits having been suppressed by Pope Ganganelli, a new religious order was established by Pope Pius VI. designed to take its place, and Hofbauer appointed Vicar-General for Germany and Poland. The new order were Jesuits in every thing but name. While at Vienna, previous to his visit to Rome, Mr. Wolf had resided for some time with Hofbauer.



which will afford, perhaps, more light as to the spirit of Jesuitism and the tyranny of Popery. P. Joliann Sabelli, one of the fraternity of Hofbauer, and his secretary, was desirous of entering into the convent Valsainte, or some other which was under Hofbauer; but Hofbauer refused him permission, and without such permission he could by no means go, according to his vow of blind obedience to the superior. Sabelli wrote, therefore, to the Pope. One evening, when I was at Hofbauer's, the auditor of the Pope's Ambassador came to him, and in his presence delivered to Sabelli a letter from the general of the Ligorians who resides at Rome, and another from the Pope himself to Sabelli; and the auditor said to Hofbauer, that it was the express command of the Pope that Sabelli should enter a convent of the Ligorians at Rome. Hofbauer was very angry. He said they were all tyrants at Rome. At length, the auditor of the Ambassador and Sabelli agreed with Hofbauer, that if he would not object to Sabelli going to the convent at Valsainte in Switzerland, the Pope should be satisfied—and it was then also agreed with Hofbauer, that I should go with Sabelli to Valsainte. I could not help saying to a member of the order, that I was astonished at hearing Hofbauer speak so strongly against the Pope in the presence of an agent of the Pope; and the Ligorian answered me, "We may speak against the Pope in his presence as much as we please without falling into disgrace with him, but it is only persons of our character who have this privilege.

As Sabelli did not receive his passport so soon as myself, I went before him to Valsainte, where I arrived Dec. 1818, being then twenty-three years of age. I saw, by experience, in this convent, that external piety might be united with internal iniquity. The convent is situated in a valley at a distance from any town, and before the Ligorians possessed it, it was the convent of the Trappists. The habit which I wore here was a black rough garment, to which a long chaplet of the Virgin Mary is attached; shoes without buckles, and a large hat! The Rector of the convent seemed, to all outward appearance, to have subdued the corrupt passions of human nature; he never showed anger, or appeared to be offended; his voice was soft and gentle, and he was one of the most eloquent of the French preachers.—The duty of the individuals of the convent was, to instruct the poor, and preach in the different towns, and to go as missionaries when sent by the superior, whose will they are taught to consider as the will of the Almighty. They rise at four o'clock in the morning, and go into chapel, and read a meditation, taken sometimes from Thomas a Kempis, or Rodrigo,

and sometimes from Segneri! After that, they hear mass, and then instruct the students, who are sent to the convent from Freybourg and Alsacé, whom they frequently engage to become members of their convent, especially when they are rich, and then they are not permitted to return to their parents any more, because Christ said, Whoso putteth his hand to the plough and looketh back, is not fit for the kingdom of God. They did so with two young gentlemen of Alsace, who were only fifteen years of age. And when these young persons manifested their desire to see their parents only once more, the Rector replied, that it was a temptation of the devil. In the summer, the monks go into the fields to cut grass, with a view to set an example of humility, and of the virtue of poverty; and every one is obliged to whip himself with a scourge, reciting, together with the fiftieth Psalm, a prayer to the Virgin Mary.—I tried once only to do it, but I could not, and the Rector thereupon dispensed with it.

When I had been here but a few days, the Rector began to examine me in a very jesuitical way. He came into my room with great indifference, and asked me, with a laughing mien, "Have you not discovered any Jewish inclinations since your baptism? Did you never agree with Protestants in sentiment?" I answered him simply, that I wondered he could ask me these things with such a levity of manner: and then he did not venture to put any more questions to me. The same Rector commanded me to write to some of my old Protestant friends to remit me money, that I might give it to the convent. The law prohibits the Ligorians from having more than eleven of their body in this Canton, but they had more than twenty, though not all under the public name of Ligorians, but as teachers and secular clergymen. I met there with a Ligorian, who came from Vienna to Freybourg, without a passport. The soldier, who watched the town-gates of Freybourg, asked him—"Do you belong to this city, or are you a stranger?" He said, within himself, I intend to belong to the convent at Valsainte which is under the dominion of Freybourg, and he answered, under this system of mental reservation,—“I belong to Freybourg.” An insatiable covetousness was exhibited here, such as I never saw before. Two Protestants, without property, came there to turn Catholics. As soon as the Rector discovered that they were poor, he advised them to go to the Capuchin monks. But when a rich citizen of Berne came to Valsainte, not with the intention of becoming a Catholic, but only to lodge there one night, the Rector, as well as the others, endeavoured, with great anxiety, to prove to

him, that he could not be saved out of the Roman Catholic Church. I was obliged to write Italian letters to Rome and Naples, to procure them money for saying mass. They told me that this is authorized by Scripture, for St. Paul says, He who serves the altar shall live of the altar. One day, a father of the convent said, "I will show you, my brethren, the effects of my mission!" and he then produced some golden earrings which he had procured for the convent, saying, that a woman whom he persuaded of the vanity of this world, and that many went to hell on account of their extravagance in dress, had given them to him. The whole convent rejoiced at this fruit of his mission.

After I had been two months in the convent, the above-mentioned P. Sabelli came from Vienna to Valsainte, and, supposing I had now entirely given up the idea of returning to liberty, in consequence of my banishment from Rome, he began to initiate me more and more into their system. They say, Christ requires prudence, as appears by the following passage:—"Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." Acting, as they said, on this precept, when one of the fraternity wanted a passport and could not obtain it, another wrote one for him, imitating the writing of a director of the police, and it was so good an imitation, that the police of the towns, through which he passed, acknowledged and subscribed it.

After this, Sabelli told S——, that the Police of Vienna had found out the place where Rosalia resided, and that she was brought back again, but by the grace of God she confessed nothing. This is the lady who escaped from Vienna, as before mentioned.\* The fact is this, Hofbauer intended to establish a female school in Bucharest, for the instruction of the schismatic Greeks, and for their conversion to the Romish Church. Lady Rosalia, who was completely duped by him, brought her pearls to him, and he procured for her journey to Bucharest 250 crowns, she gave the half of it to P. Hofbauer: and Hofbauer commanded his Secretary to write to the Rector of the Ligorians in Bucharest, that he

\* During his previous residence at Vienna, Rosalia, the young lady alluded to, then about 19 years of age, visited Hofbauer every day. At this time, Hofbauer, having recently established a convent of his order at Bucharest, and being in great want of proper persons to take charge of a school connected with the establishment, persuaded Rosalia to run away from her parents, and go to Bucharest for this purpose. Her escape was effected by means of the facilities afforded by Hofbauer and his agents.

might now establish the school, as Rosalia would soon arrive. S—— assisted her in escaping from Vienna; and S—— and Rosalia, who well knew that the police of Vienna, and her rich parents, and the Bishop, would examine him as to where she was, and what she had said, agreed together, that she should tell him nothing, but only confide in him. S—— engaged a ship to carry her to Presbourg; as she was conveying her clothes from home, her sister observed it, and asked her what she was doing; she answered, I am going to make a present of them to a poor nun—she calling herself in her own mind that poor nun, that she might not tell a lie.

Hofbauer gave her the benediction, and she escaped by means of the ship provided for her, changing her name, and S—— accompanied her to the ship; and one hour after her escape, her parents, perceiving she was gone, went to Hofbauer, S——, and Sabelli, and asked them whether they knew where their daughter was; and they said, "We do not know," meaning, we do not know where she is at this moment. Her aged parents, her brother, and her sister, kneeled down, and said, We do not wish her to return, but only wish to know where she is, and whether she told you any thing; and they answered, "She told us nothing!"

S—— confessed himself, when he related this history, that he was much moved by the lamentation of her parents, but still he did not confess any thing. The news of her escape quickly spread through Vienna, and one priest thought he saw her in the street, another heard that she was gone to Rome, and S—— and Sabelli made use of these reports, when they were examined by the consistory of Vienna. Hofbauer, instead of answering when questioned on this subject, began to preach to the magistrate about justice, and all he would say was, "I don't know!"

Twizan, director of the consistory of Vienna, said to P. Sabelli, "Did Rosalia never tell you that she would escape?" Sabelli answered, "Yes, and she said so likewise to her parents." For Rosalia indeed said so very often, but in a way, that they all thought she was not in earnest. Sabelli availed himself of this to deceive the consistory. Twizan asked, "Do you know where she is now?" Sabelli answered again, "Yes, she is in Vienna, for a priest called Job saw her." When he was asked at another time by the consistory about her, he said again, "I know where she is now." And, being desired to name the place, he said, "At Rome."

S—— escaped afterward to Valsainte, and, in the hour of recreation, related the circumstances. I felt grieved, and I found that I was in dangerous society. I said to



S——, "You told an untruth in this." He said, "No, for I asked my confessor upon the point, and he said that I was sincere, and that he should have said the same, which was impossible, had it been an untruth." Hofbauer was S——'s confessor, and thus we can form a judgment as to his principles.

I detest the spirit of Voltaire, Diderot, and Rousseau, because they have blasphemed Christ, who is God over all, blessed for ever; yet must I agree with them in what they have written against many who are called ministers of Christ, especially with what they have said against Jesuits and monks.

My health was not good from the first moment that I received the religious habit; the desire of reading the Scriptures returned, and in five months I read the whole of the word of God, for the first time, in Latin, notwithstanding all the obstacles which they opposed to me. The Rector said to me, "God will surely condemn you for your obstinate reading of the Scriptures; for Christian virtue consists in obedience to superiors, 'to obey is better than sacrifice, and to hearken than the fat of rams; for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.'" I was so afflicted, that I could neither eat, drink, nor sleep; an internal voice said to me without ceasing, "Leave this convent, and preach the Gospel of Christ to your brethren." I made known my distressed situation to the Rector, and requested him to dismiss me, that I might enter another convent. The Rector said that was a temptation of the devil, and told me to go into the church, and pray with devotion, "Pater Noster," for half an hour. I obeyed, but I was more uneasy than before. I thought I would endeavour to dispel my melancholy by doing good to others, and, therefore, I employed seven hours daily in teaching the students Latin, Greek, and German; but, in the midst of my teaching, the desire of preaching the Gospel, not only to my brethren, but likewise to the Mahomedans, kept possession of my heart, and drops of sweat from anguish fell from my face, so that all my pupils observed it. I wrote to the Bishop of Freybourg, that, notwithstanding all the regard I owed to the Ligorian order, I was not happy in their society, and that I would therefore enter a convent of the Capuchin order. He wrote me, for answer, that I should speak upon that subject to the Rector.

The study of the Casuistic Divinity, from the many contradictions about the doctrine of Transubstantiation, confession of every sin to the priest, and of traditions, convinced me of the folly of respecting it. I saw there, in practice, that self-righteous-

ness produces abominable pride: Oftentimes a member of that convent would show me his whip coloured with blood.

The Rector called one day for a pupil of mine, and examined him about my sentiments; he asked him, whether I never showed any inclination to the Jews?—The pupil told me this again, because the Rector forgot to prohibit him, and to desire him to tell me nothing. I thus understood my dangerous situation, and went therefore to the Rector, and said to him, "Why do you ask such things of my pupils?" He was very much surprised, and said, "I have not any distrust of you, but I was ordered by letter to do so." I easily perceived that that letter came from Rome. I resolved, therefore, to leave the convent, and to enter another which was not so subjected to the Romish see, and which sent out missionaries to the east.

I left the convent, after having abode there seven months, and the Rector gave me a testimonial which certified my good moral conduct, but not that my faith was unadulterated, as was generally certified with respect to others. When I left the convent, I had only four shillings. I dined the first day of my journey in a convent of Carthusian friars, who are not permitted to eat meat, but fish and herbs, and who are required to speak nothing but "Memento mori," or "plorabis et jejunabis, eras enim morieris,"—(Remember you must die. Weep and lament, for to-morrow you will die.) I left it after two hours, and arrived at Bulle, a town in the canton of Freybourg, where a Capuchin convent is. I asked the Superior of the convent, whom they call Guardian, whether they would receive me as a member of their society: he replied, with joy and gladness. But an invisible power did not permit it should be so; and I went, therefore, the following day, to Veveys, where I found a Protestant friend, with whom I had met when I went to Rome. I was some days with him, and he recommended me to some friends of the Emperor of Russia, in the hope that they would recommend me to that monarch; therefore, I went to Lausanne, where I intended to wait the answer of the Emperor, in the house of a pious Protestant bookseller.

The providence of God conducted me to Miss Greaves, and other English Christians, who already knew me by report. They recommended me to an English clergyman, who was at that time at Lausanne, and was going to London, for which place they gave me letters of introduction, and I departed for London, after having remained in Geneva some days with pious Protestants, among others with Madame D'Armand, whom I had met with four years before with Madame la Baronne Krudener, in Switzer-



land. I arrived in London on the first of June, 1819, being twenty-three years of age, and ten months.

Thus far the manuscript of Mr. Wolf. His remaining history may be related in a few words. The English gentleman, to whom he had become known at Rome, and from whom he there received the promise of protection, welcomed him on his arrival in England, and afterward recommended him to the London Society for promoting Christianity among the Jews, as a person likely to prove a valuable Missionary for Jerusalem and the East. The Society was satisfied with his appearance and conversation; and, that they might prove and might ensure his qualifications, they sent him to reside at Cambridge, under the superintendence and care of the Rev. Charles Simeon and Mr. Professor Lee, who kindly assisted him in the study of the oriental languages. He remained at Cambridge until the Society

opened its Missionary college at Stansted, in Sussex, and then removed thither with the other students.

In the spring of the year 1821, some circumstances arose which made it necessary that Mr. Wolf should proceed to Palestine, without waiting the completion of some previous arrangements which the Society considered desirable, if he went as their Missionary. And it was therefore arranged, that Mr. Wolf should proceed to Palestine, under the superintendence of the gentleman who had originally recommended him to the Society, and of another friend. He left England accordingly in the summer of 1821, in a vessel for Gibraltar. He proceeded from thence to Malta, to Alexandria, to Jerusalem, and to different parts of Palestine. He returned again to Malta, in the latter end of 1822; and in the beginning of the year 1823, he went to Palestine a second time, in company with two American Missionaries.

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## History of Hayti.

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IN our last we brought down the history of the island to the year 1600, at which time the natives having been exterminated, the whole country fell into the hands of a few indolent Spaniards. In 1630, the English and French, who had for a long time desired to establish themselves in the West Indies, and had at length succeeded in making a settlement on St. Christopher's, were driven from this island by the jealous Spaniards, and compelled to find a retreat in the small and rocky island of Tortuga, situated a few miles to the northwest of St. Domingo. Here they lived for some years in obscurity with their women and children, deriving their subsistence partly from the cultivation of the soil, but principally from their hunting excursions in the extensive plains of the neighbouring island. At length the Spaniards discovered their retreat, and during the absence of the men massacred all the women and children. Driven to desperation by these cruelties, the enraged husbands vowed eternal hatred to the Spanish name. Forming themselves into small companies, they issued from their strong hold in Tortuga; and, under

the name of bucaniers, for more than half a century grievously harassed the Spanish settlements and commerce.

From the island of Tortuga, the French spread themselves over the northern coast of St. Domingo, of which they at length obtained possession; and in 1665 they began to attract the attention of the mother country, their number having increased at that time to 400 regular planters. The multiplication of these settlers was perceived by the French government to be an object of the first importance, and Bertrand D'Ogeron, a gentleman of Anjou, was sent out to take charge of the colony. Under his admirable management the number of planters was increased in four years, from 400 to 1500, and the colony became a powerful rival to that of the Spaniards in the eastern part of the island. For many years there were continual hostilities between them. At length, however, at the peace of Ryswick, in the year 1697, the French obtained a regular cession of the western part of St. Domingo.—From this period to the time of the French revolution, the colony progressively and rapidly advanced, exhibit-

ing a state of almost uninterrupted prosperity. In 1754 the population consisted of 14,000 whites, nearly 4,000 free mulattoes, and 172,000 negroes; at the same time there were 599 sugar plantations, 3379 of indigo, 98,946 cocoa trees, 6,600,000 banana-trees, and 63,000 horses and mules. In 1767 the slaves had increased to 206,000, and in 1789, according to the estimate of Edwards, the whole population of the French colony was 534,831, of whom 30,831 were whites, 24,000 mulattoes, and 480,000 slaves. At this period the number of vessels employed in the trade of the colony was 710, navigated by 18,466 seamen, and the value of the exports, consisting of coffee, sugar, indigo, cocoa, and cotton, was upwards of 5,000,000*l.* sterling.

At the period of the French revolution, the government of the colony was exercised by a governor general, and an officer called intendant, both of whom were nominated by the crown. Their powers, in some cases, were administered jointly; in others, they possessed separate and distinct authority. In their joint administration their authority was unlimited, comprehending every part of the colonial government, and extending even to detail, in the minutest branches of finance and police.—The number of the king's troops on the colonial establishment, was commonly from 2,000 to 3,000 men, and each of the 52 parishes into which the colony was divided, raised one or more companies of white militia, a company of mulattoes and a company of free blacks.—The free men of colour in all the French islands, although released from the dominion of individuals, were still considered as the property of the public, and were treated as slaves. They were compelled to serve in the militia of the province to which they belonged, without pay or allowance, and to furnish arms, ammunition, and accoutrements, at their own expense. They were forbidden to hold any public office, or to exercise any of the professions. A mulatto could not be a priest, lawyer, apothecary, or schoolmaster; and the distinction of colour, did not terminate as in the Bri-

tish West Indies, with the third generation. The taint in the blood was incurable, and extended to the latest posterity. The only important privilege they possessed, was that of acquiring and holding property to any amount; and with this privilege, several of them became the owners of considerable estates. Such was the condition of St. Domingo, at the commencement of the French revolution. The following pages contain a brief sketch of the history of the island during the first stages of that awful period.

#### *States General summoned in France.*

On the 27th of December, 1788, the court of France having come to the memorable determination to summon the states general of the kingdom, resolved that the representation of the commons should be equal to the sum of the representation of the other two orders.

Meetings were held, and resolutions passed declaratory of the right of the colonists to send deputies to the states general. These being elected to the number of eighteen, without any authority either from the French ministry or the colonial government embarked for France as legal representatives.—About a month after the states general had declared themselves the national assembly, they arrived at Versailles; but their number being thought excessive, it was with some difficulty that six of them only were admitted to verify their powers, and assume their seat.

#### *Society of Amis de Noirs.*

A very strong prejudice against the inhabitants of the sugar islands, on account of the slavery of their negroes, prevailed at this time in France, a prejudice which was daily fomented and increased by invectives against despotism of every kind: and the public indignation was excited against the West Indian planters. This spirit of hostility produced a society, entitled *Amis des Noirs* (Friends of the Blacks,) which circulated their protests with such extraordinary zeal and rapidity, that their measures became the topics of universal conversation. This society having secretly in view to subvert the ancient despotism of the French government, loudly called for a general and immediate abolition of the slave trade, and of the slavery which it supported.

Many of the mulattoes from St. Domingo and the other French islands, were at



this time resident in the French capital. Some had been sent in early life for education: others were men of property, and persons of intelligence. With these people, the society of *Amis de Noirs*, formed an intimate connexion. Their personal appearance excited pity, and, co-operating with the spirit of the times and the representations of those who deeply sympathized upon principles of humanity with their condition, all ranks of people became clamorous against the white colonists, and their total annihilation was threatened.

*Declaration of rights, and its effects on St. Domingo.*

On the twentieth day of August, the national assembly made their *declaration of rights*. One of the doctrines contained in this declaration was that "all men are born free and equal;" a doctrine which excited a general ferment among the French inhabitants of St. Domingo. The French government, apprehensive that disorders of a very alarming nature might arise, issued orders to the governor general of St. Domingo, to convene the inhabitants for the purpose of forming a legislative assembly for interior regulation. These orders, however, were anticipated. The inhabitants of the northern district had already constituted a provincial assembly at Capc Francois, and their example was followed in the western and southern provinces; to which were added parochial committees, formed to maintain more immediate communications.

The mulattoes, during this period, aware of the favourable disposition of the French nation towards them, and incited by their brethren in the metropolis, determined instantly to claim the full benefit of the privileges, which were enjoyed by the whites. Large bodies of them appeared in arms, but they were easily overpowered, and for a time prevented from the execution of their plans. It is said, that the provincial assemblies were disposed to make concessions to the mulattoes themselves; but against such of the whites as had taken any part in favour of the people of colour, the rage of the populace knew no limits. Hence M. Dubois, deputy procureur general, who had sought occasions to declaim publicly against the slavery of the negroes, was arrested by the northern assembly, but the governor interposed successfully on his behalf.

M. Ferrand de Beaudierre, a magistrate at Petit Goëve, was however more unfortunate. The parochial committee committed him to prison; whence the mob took him by force, and in spite of the magistrates and municipality put him to death.

*Colonial assembly called.*

An order for convoking a general colonial assembly was received in St. Domingo from the king in January 1790, and on the 8th of March, apprehensive of the island being likely to declare itself independent, the national assembly of France voted, "That it never was the intention of the assembly to comprehend the interior government of the colonies in the constitution which they had framed for the mother country, or to subject them to laws which were incompatible with their local establishments; they therefore authorize the inhabitants of each colony to signify to the National Assembly their sentiments and wishes concerning that plan of interior legislation and commercial arrangement, which would be most conducive to their prosperity. To this decree was added a declaration, "That the National Assembly would not cause any innovation to be made, directly or indirectly, in any system of commerce in which the colonies were already concerned."

This decree, it is easy to imagine, occasioned among the people of colour, and the society of *Amis de Noirs*, great agitation: it was interpreted as a tacit sanction of the slave trade; and it was even contended, that the National Assembly, by leaving the adjustment of the colonial constitutions to the colonists themselves, had discharged them from their allegiance.

The general assembly of St. Domingo, consisting of two hundred and thirteen members, twenty-four from the city of Cape Francois, sixteen from Port-au-Prince, and eight from Aux Cayes, met, on the sixteenth of April, 1790, at St. Marc. Most of the other parishes returned two representatives each. But the provincial assemblies continued in the exercise of their self-appointed functions.

One of the first measures was to relieve the people of colour from the hardships to which they were subject under the military jurisdiction; so that in future no greater duty was to be required of them in the militia than from the whites. In the next place they proceeded to rectify some gross abuses which had prevailed in the courts of judicature, confining themselves, however, to such only as called for immediate redress, and chiefly to the great object of preparing the plan for a new system of colonial government; which employed their deliberations till the twenty-eighth of May.

*New Constitution decreed—Civil War.*

On the 28th of May a decree was formally issued, establishing a new constitution. Some of the articles of this consti-



tation were evidently irreconcilable to every just principle of colonial subordination: and the most prevalent opinion was, that a serious intention was entertained of declaring the colony an independent state, in imitation of the English American provinces.

Some of the western parishes recalled their deputies; and the inhabitants of Cape Francois instantly renouncing obedience to the general assembly, presented a memorial to M. Peynier the governor, requesting him forthwith to dissolve it. This proceeding was sufficiently agreeable to M. Peynier, who immediately issued a proclamation to dissolve the general assembly; charging the members with entertaining projects of independency. He pronounced them and their adherents traitors to their country and king, and declared his intention of employing all the force he could collect to bring them to condign punishment.

On receiving this intelligence, the general assembly summoned the people to the protection of their representatives, from all parts of the colony, and most of them obeyed; but the Northern provincial assembly joined the party of the governor, and sent to his assistance a detachment from the regular troops in that quarter, which was joined by a body of two hundred mulattoes. A much greater force was collected at the same time in the Western province, by M. Mauduit, and the preparations on both sides threatened a sanguinary conflict; when a sudden stop was put to this civil war, by the unexpected determination of the general assembly to undertake a voyage to France, and justify their conduct to the king and the national assembly in person. Their numbers were at this time reduced by sickness and desertion to about one hundred members: eighty-five (of whom sixty-four were fathers of families) embarked on board the *Leopard*, and on the eighth of August took their departure for Europe;—a proceeding which greatly surprised the governor and his party, while it filled the populace with admiration at what they conceived to be a signal instance of virtue and forbearance; for at this moment two thousand men from the Southern and Western provinces were in full march for Port-au-Prince, to undertake their defence. Tears of sensibility and affection were shed at their departure by all classes of people, and the parties in arms appeared mutually disposed to submit their differences to the king and the national assembly. M. Peynier resumed the government; but with feelings of no inconsiderable apprehension.

### *Rebellion of Oge, a Mulatto.*

No sooner was one source of contention removed, than another still more alarming presented itself in the rebellion of James Oge, a young mulatto, of about thirty years of age, whose mother had a coffee plantation in the Northern province, about thirty miles from Cape Francois. She lived very creditably, and found means to educate her son at Paris, where she supported him in some degree of affluence, after he had obtained the age of manhood.

Oge had been introduced to the meetings of the *Amis de Noirs*, under the patronage of Gregoire, Brissot, La Fayette, and Robespierre, the leading members of that society; and was by them initiated into the popular doctrine of *equality*, and *the rights of man*.

Induced to believe that the whole body of coloured people in the French islands were prepared to rise up against their oppressors; and that nothing was wanting but a discreet leader to set them in motion, he determined to proceed to St. Domingo; and, encouraged by the society, he secretly landed there on the twelfth of October, 1790.

Six weeks afterward, he wrote to the governor, (Peynier,) and after reproaching him and his predecessors with the non-execution of the *Code Noir*, (edict of Louis XIV. in favour of the slaves) he demanded that the provisions of that statute should be enforced throughout the colony, and that the privileges enjoyed by the whites should be extended to all, declaring himself the protector of the mulattoes by force of arms, unless their wrongs were redressed. The previous period from the time of his landing had been occupied, in conjunction with his two brothers, in spreading disaffection, and exciting revolt; but Oge was enabled to allure only about two hundred followers to his standard, most of whom were undisciplined, and totally averse to order.

His camp was established at *Grande Riviere*, about fifteen miles from Cape Francois, where his two brothers, and one Mark Chavane, were his lieutenants. Measures for suppressing this revolt were promptly adopted and vigorously executed. A body of troops, and the Cape regiment of militia, were despatched to the camp of the revolters, which they soon invested; many of them were killed, about sixty made prisoners, and the rest dispersed. Oge himself, one of his brothers, and Chavane, his associates, took refuge among the Spaniards.

In November, 1790, M. Peynier resigned the government and embarked for Europe; and M. Blanchelande, the new commander

in chief, made a peremptory demand of Oge and his associates from the Spaniards; the wretched chief and his companions were immediately delivered up to a detachment of French troops, and safely lodged in the jail of Cape Francois, when a commission was issued to bring them to trial. After frequent examinations, sentence was pronounced in the beginning of March, 1791. Twenty of Oge's followers, among them his own brother, were condemned to be hanged. Himself, and his lieutenant Chavane, were adjudged to be broken on the wheel. The latter met his fate with unusual firmness; but the fortitude of Oge deserted him altogether. He earnestly implored mercy, promising to make great discoveries, if his life was spared; a respite of 24 hours was accordingly granted; but it was not then known that he divulged any thing of importance. It afterward appeared, however, that he not only made a full confession of the facts already recited, but also disclosed a dreadful plot in agitation, and detailed the measures which the coloured people had adopted to excite the negro slaves to rebellion. Immediately after this confession the wretched Oge was hurried to execution.

#### *Fate of the Colonial Representatives in France.*

To return to the 85 members of the colonial assembly, who embarked for France. They arrived at Brest on the thirteenth of September, 1790, where they were received on landing, by all ranks of people, with every token of respect; but soon afterward they met with a very different reception at the capital, where deputies had already arrived from the provincial assembly of the North, who had effectually prejudiced M. Barnave, the president of the committee for the colonies. The national assembly indignantly dismissed them from their bar, and refused their subsequent solicitation to be confronted with their adversaries. In October, a report of the committee for the colonies was presented by M. Barnave, censuring all the proceedings of the colonial assembly, from its first meeting at St. Marc's; and concluding in these words—"That all the pretended decrees and acts of the said colonial assembly should be reversed, and pronounced utterly null and of no effect: that the said assembly should be declared dissolved, and its members rendered ineligible and incapable of being delegated in future to the colonial assembly of St. Domingo; that testimonies of approbation should be transmitted to the Northern provincial assembly, to Col. Mauduit and the regiment of Port-au-Prince, for resisting the proceedings at St. Marc's; that the king should be requested to give orders for the

forming a new colonial assembly on the principles of the national decree of the eighth of March, 1790, and instructions of the twenty-eighth of the same month; finally, that the *ci-devant* members, then in France, should continue in a state of arrest, until the national assembly might find time to signify its further pleasure concerning them."

This decree excited the utmost indignation in St. Domingo, where it was considered by most other persons as resulting from a dereliction of all principle; and many of the parishes positively refused to choose other deputies till the fate of their members in France should be decided, whom they still considered as the legal representatives of the colony.

#### *Decree of the Fifteenth of May.*

The reader will recollect the national decree of the eighth of March, 1790, by which the national assembly disclaimed all right of interference in the local and interior concerns of the colonies; but as much as possible to nullify this resolution, it had been insidiously proposed by the friends of the negroes, within a few days after it had passed, to transmit with it to the governor of St. Domingo certain instructions for its due observance. These consisted of eighteen articles, among which was a direction "that every person of the age of twenty-five and upwards, possessing property, or having resided two years in the colony, and paid taxes, should be permitted to vote in the formation of the colonial assembly."

The advocates of this measure pretended that it went only to the modification of the privilege of voting in the parochial meetings; but no sooner were they adopted and converted into a decree, than the mulattoes resident in the mother country, as well as the society *Amis des Noirs*, hastened to apprize their agents in St. Domingo that the people of colour, not being excepted, were virtually comprised in it, and were at length persuaded to send deputies to France, to obtain an explanation of it from the national assembly.

The subject was brought forward by the Abbe Gregoire, who supported with all his eloquence the claim of the free mulattoes to the full benefit of the instructions of the twenty-eighth of March, 1790, and to all the rights and privileges enjoyed by the white inhabitants of the French colonies. The news of the death of Oge arrived in Paris at the same time, and excited indignation in the minds of all ranks of people against the planters, who for a time dared not appear in the streets of Paris. "Perish the colonies," said Robespierre, "rather than sacrifice one iota of our princi-



ples." The majority reiterated the sentiment, and the decree of the fifteenth of May, 1791, by which it was enacted, "that the people of colour resident in the French colonies, born of free parents, were entitled to, as of right, and should be allowed the enjoyment of all the privileges of French citizens, and, among others, to those of having votes in the choice of representatives, and of being eligible to seats both in the parochial and colonial assemblies," was pronounced amid the acclamations of the people. The colonial committee, of which M. Barnave was president, immediately suspended its functions, and declared itself useless, and the deputies from the colonies declined any further attendance. The only effect, however, produced on the national assembly, was an order that the three civil commissioners, who had been previously appointed for regulating the affairs of the colonies on the spot, should immediately repair thither, to see to the enforcement of the national decrees.

#### *Effects of the Decree in St. Domingo.*

When the intelligence of the decree of May, 1791, arrived at Cape Francois, the utmost rage and indignation circulated throughout the colony; especially in the town of the Cape, which had hitherto been foremost in professions of attachment to the mother country. It was now unanimously determined to reject the civic oath, and even proposed to seize all the ships, and confiscate the effects of the French merchants then in the harbour. The national cockade was trodden under foot, and the authority of the governor general, with every idea of colonial subordination, were annihilated in a moment.

The several parishes proceeded, without hesitation, to the election of deputies for a new general colonial assembly, which met at Leogrove, on the ninth of August, to the number of one hundred and seventy-six, and declared themselves the general assembly of the French part of St. Domingo.

#### *Revolt of the Negroes.*

Alarmed at these proceedings, the mulattoes began to collect in armed bodies, without any hindrance from the whites, whose thoughts were universally directed towards the meeting of the new colonial assembly, fondly, but fallaciously expecting from it the immediate redress of all existing grievances.

On the twenty-third of August, just before day-break, a general alarm spread throughout the town of the Cape, that all the negro slaves in the neighbouring pa-

ishes had revolted, and were carrying death and desolation over the plantations. The governor assembled the military officers; but the reports were too confused and contradictory to gain much credit till daylight brought with it many who had scarcely escaped the massacre, and fled to the town for protection.

They disclosed that the insurrection originated on a plantation called the Noe, in the parish of Acui, nine miles only from the city, where twelve or fourteen of the ringleaders, about the middle of the night, massacred the principal managers of the plantation; whence they proceeded to the house of a Mr. Clement, by whose negroes they were immediately joined, and both he and his refiner were massacred. Similar tragedies were performed on the plantations of M. Galifet and M. Flaville, with circumstances of great barbarity. It was soon evident that the negroes acted in concert; a general massacre of the whites was the consequence, with the exception only, on a few estates, of the women, who were spared for a severer fate.

Consternation now every where prevailed, and the screams of the women and children, running from door to door, heightened the horrors of the scene. The citizens took up arms, and the general assembly vested the governor with the command of the national guards. The women and children were sent on board the ships in the harbour; and most of the ablest men among the domestic negroes in the town were sent on shipboard under a strong guard.

Notice of the revolt had been transmitted to the different parishes as quickly as possible, and the white inhabitants of many of them had found time to establish camps, and form a chain of posts, which for a short time seemed to check the revolt; but two of those camps at Grande Riviere and at Donden, were attacked by the negroes, in conjunction with the mulattoes, and forced with great slaughter. These two districts, therefore, the whole of the rich and extensive plain of the Cape, together with the contiguous mountains, were now wholly abandoned to the enemy, whose cruelties were not sparingly exercised, on such of the miserable whites as fell into their hands.

In this terrible war, human blood was poured forth in torrents. It was computed that, within two months after the revolt first began, upwards of 2000 white persons of all conditions and ages had been massacred;—that 180 sugar plantations, and about 900 coffee, cotton, and indigo settlements had been destroyed, (the buildings thereon being consumed by fire,) and 1200



Christian families reduced from opulence to such a state of misery, as to depend altogether for their clothing and sustenance on public and private charity. Of the insurgents, it was reckoned that upwards of

10,000 had perished by the sword or by famine; and some hundreds by the hands of the executioner.

*(To be continued.)*

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## Reports of Societies.

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### NEW-YORK RELIGIOUS TRACT SOCIETY.

This institution celebrated its thirteenth anniversary the 25th ult. The following is an abstract of the Report.

With sentiments of devout thankfulness to the giver of all grace; the Managers of the N. Y. Religious Tract Society, present a detail of their operations the past year. Notwithstanding their many deficiencies in duty, they have abundant cause for gratitude, that the Divine blessing has appeared to attend their feeble exertions in the department of Christian benevolence allotted to them.

The Board have for some time been aware, that there was a defect in the manner in which the business of the Society was conducted, owing principally to its being intrusted to a large Board of Managers, who met only at intervals of two months; a circumstance which prevented even the most active members from becoming thoroughly acquainted with the facts and details necessary to give efficiency to their measures. The embarrassment arising from this state of things, was so apparent, that soon after the last anniversary meeting, a committee was appointed to superintend all the business of the Society, with directions to report their proceedings at each meeting of this Board. The committee, since their appointment, have met steadily every week, and oftener, when business required it; and the success which has attended the arrangement, has fully answered the anticipations of the Managers. Simultaneously with the appointment of the committee, the Board determined upon the publication of an assortment of children's books, of a character to exhibit the leading truths of religion; and with such attractions as were calculated to engage the attention of youthful readers. It was believed that books of this description, would, in a manner, supersede the immoral and pernicious productions too frequently put into the hands of the young, and which exert a most baneful influence on

their moral feelings and habits. To accomplish the object, a subscription was opened, and a considerable sum raised; and the Managers are happy to state, that their success in effecting the undertaking has exceeded their expectations. Upwards of 400 engravings have been procured for ornamenting the books; 1718 pages have been stereotyped, a variety of 69 issued from the press, and several others are in a state of forwardness and will be shortly printed. These publications have met with a very favourable reception from the public; and it cannot be doubted, that they will have a most happy influence in sowing the seeds of divine truth in the hearts of the rising generation. They have been already extensively scattered through the country; and it is hoped, that every parent who feels interested in the future destinies of his offspring, and every friend to youth, will second the efforts of the Society, in giving them a still more wide and extensive circulation.

At the close of the last year, the number of Tracts and Children's Books on hand, was 329,903. During the year, there have been printed 754,950; being an excess over that of any former year of 500,450. The whole number published by the Society since its establishment, is 2,316,694. The whole of the Children's Books have been stereotyped since the month of August, and presented to the public since the month of November. The number of copies sold and distributed since that period, is 592,963.

The Managers have continued to embrace every opportunity which has presented, to forward their publications for distribution in South America and the West Indies. They have found difficulty in committing them to the care of individuals sufficiently interested to see them judiciously distributed. The Board, however, feel encouraged to believe, from the daily increase of intercourse between this country and the States of the Southern Continent, and especially from the thirst for knowledge exhibited among the people, and the rapid improvement in the condition of those who have acquired a settled

form of government, that these countries will, at no distant period, become a most important field for Tract distribution, and they will always have a claim on our tender sympathies and Christian benevolence.

An additional quantity of Tracts in the French and Spanish language, has been forwarded the last year to the President of Hayti, by a vessel which conveyed emigrants from this city to Port-au-Prince. His Excellency, through the Secretary, General Inginac, has acknowledged the receipt of them, and complied with the views of the Society, by directing them to be distributed among the schools—that thus the moral and religious truths they contain, may be disseminated among the young.

A favourable opportunity for endeavouring to extend Tract distribution in Hayti, was presented by the philanthropic mission of the Rev. Mr. Dewey, to that country; and he was accordingly furnished with authority to act for the Society. A communication has been received from this gentleman, by which it appears he has zealously pursued this object, with the other benevolent purposes for which he has visited that interesting Republic. Through his influence, a correspondence has been opened with a distinguished clergyman of the Roman Catholic Church, who has already ordered from our Depository 27,000 pages of Spanish Tracts. The Managers anticipate much benefit from the exertions of the Rev. Mr. Dewey, in promoting the circulation of Tracts, not only among the emigrants, but among the natives of Hayti, as the public authorities and men of influence show a laudable disposition to countenance objects designed for the improvement of the great body of the people.

Four thousand tracts have the last year been put to the disposal of the Rev. Messrs. Truair and Chase for distribution among the seamen of this port. A part of these were bound in small volumes, and have generally been put on board vessels with directions to the master to keep them for the use of the crew. The single Tracts have been generally given to individuals.

The Rev. Dr. Jones has since the last report distributed 500 of the Society's Tracts at the Navy Yard, Brooklyn, and the committee have been assured by him that he is not without good hope, that considerable benefit has been produced by them.

Supplies to the river craft have been continued to a limited extent, and there is reason to believe from the report of the gentleman who has attended to their distribu-

tion, with very happy effects. They were received and read with great eagerness, and earnest requests made for further supplies.

A quantity of Tracts bound up in paper covers, have been furnished the Rev. Mr. Stanford for distribution at the alms house, Hospital, and different prisons. This venerable servant of Christ has distributed them in a manner calculated to effect the most good.

The London Tract Society the last year, on account of the great facilities of intercourse we enjoy with South America, made a donation of a set of stereotype plates of the Spanish Tract, entitled "Exposicion de la Doctrina del Crucificado." An edition of this has been published, and most of them already sent to South America, the West Indies, and Louisiana.

The following societies have been acknowledged auxiliary since the last report, viz. the Tract Society of Ithaca, the Female Tract Society of Wysox, Penn. the Windham Tract Society, Greene county, N. Y., and the Tract Society of the 7th Presbyterian Church of New-York. Several of our auxiliaries have prosecuted their labours with much spirit and activity. The managers would mention with particular commendation, the Young Gentlemen's Tract Society of Troy, and the Tract Society of Ithaca, the former of which has distributed in the course of the year 12,347 Tracts and Children's books, and the latter 45,221 pages.

From the Treasurer's account it will appear that there has been received by donations, annual dues from subscribers, collections in churches, and sale of Tracts, \$5537 60. The disbursements for engraving, stereotyping, paper, printing, binding, and incidental expenses, are \$7109 12, leaving a balance due the Treasurer \$1571 52.

[The report then proceeds to give a history of the negotiation with the Tract Society at Boston, which resulted in a meeting for the formation of the American Tract Society in this city. As an account of this negotiation has appeared in the Register, we omit this part of the report.] In conclusion, the directors say, in reference to the National Society—

The Board believe that at no former period has more cheerful and ready aid been given by our citizens to any benevolent object than the present, and it is now so far accomplished as to leave no doubt of its ultimate success.

It is believed that this will at once secure the permanency of the institution, and



the patronage of Christians throughout the country, and it is believed the result cannot fail of affording the most lively pleasure to every friend of religion, and the happiness of mankind.

We regard this institution as one of great moment among others, which have been adopted by the church in our day to rescue guilty men from the power of sin, and slavery of the prince of this world, and of introducing them into the liberty of the children of God; of raising our fellow men from the ruin, degradation, and misery brought on them by their guilt, and elevating them to the hopes and enjoyments of eternal life by the Gospel. Regarding it in this light, we believe that it is an imperative duty on Christians to cherish and foster it, and give to it their influence, their prayers, and, as they are able, of their worldly substance.

It should be remembered that the establishment of this Society in our city, although effected under such happy auspices, is accomplishing but a small part of what is necessary to give it all that efficiency which is to be desired, and it is hoped that the Christians of New-York will never suffer it to languish and become inert by withholding from it that aid and support which will be essential to its prosperity.

The managers have been called the last season to deplore the loss of one of the earliest friends of the Society in the death of their late President, Divie Bethune, Esq. Few individuals in this country have done more for the circulation of religious Tracts than this gentleman, and none more fully appreciated their value. He wrote several, which have been published in this country and in Europe; and the managers trust that his example in this department of Christian benevolence, as well as others in which he zealously engaged, will long have an influence on the members of this Society.

The Board would express their gratitude for the friendly aid which they have received the last year from clergymen and other pious individuals unconnected with the Society, in promoting its interests, and the many expressions of attachment and solicitude for our prosperity and success which have been shown by individuals and societies in different parts of our country.

In closing their report, the managers would urge on their associates the duty of increased diligence and fidelity. The object at which we aim is dignified and noble, and calculated to bring into action the most exalted feelings of our nature. Let it then be cherished, and, with humble reliance on divine assistance, let us perse-

vere in endeavouring to disseminate the principles of religious truth to all within the sphere of our influence.

#### NEW-YORK ORPHAN ASYLUM.

The anniversary of the New-York Orphan Asylum was celebrated on Friday, April 22d. From the report of the Directors it appears that during the past year 31 boys and 7 girls have been admitted into the Asylum; 19 boys have been put out to farmers, mechanics, &c. and 16 girls have been placed in families. Three boys have been removed by death. There remain in the asylum 103 boys and 56 girls; in all 159. The whole number admitted into the institution since its establishment in 1807, is 552. The boys have committed during the past year upwards of 60,000 verses of the Bible and of hymns, and the girls upwards of 55,000. The girls have also knit 96 pair of stockings, pieced and quilted nine bed covers, and made 1014 garments, besides linen for the house, and 131 pair of suspenders.

The history of one of the little boys, by the name of Tully, received during the past year, is peculiarly affecting. The little fellow is not yet five years old. His parents were respectable natives of Scotland, who emigrated to British America in the employment of the Earl of Selkirk. Upon the death of that nobleman, Mr. Tully determined to settle in the United States, and collecting his little property, with his wife and three children, commenced his journey. Near the falls of St. Anthony, on the river Mississippi, they were attacked by a party of Indians, who, after butchering the father, and killing the mother and tender infant with one blow, were proceeding to torture the remaining children, when some benevolent individuals interposed and ransomed them. A British officer took the eldest with him to Canada, and the youngest was brought to this city. The affecting circumstances of the case induced the Board to deviate from their general rules, and this poor orphan is now under their maternal care.

From the report of the Treasurer it appears that the receipts of the Society during the past year, including a balance in the treasury of \$310 25, were \$7,302 66, of which sum \$1212 were from annual subscriptions, \$1166 50 private donations, \$675 55 collected in Trinity Church, \$500 annual grant of the Legislature, 500 from the Corporation, \$206 11 proportion of the common school fund, \$63 50 from the exhibition of Panharmonicon, \$27 pro-



ceeds of a benefit given by Mr. Whitlaw, \$669 50 interest on stock, and \$1972 25 proceeds of sale of stock.

### AMERICAN COLONIZATION SOCIETY.

The following abstract of the eighth report of the American Colonization Society made at the annual meeting in Washington on the 19th of February, embraces all the important facts.

#### *Resignation of Dr. Ayres.*

Dr. Ayres, the Society's Agent, who had sailed the second time for the Colony, in April, 1823, was compelled, by extreme illness, in December of the same year to quit his station; and after a long and distressing passage in the *Fidelity*, reached Baltimore in the month of February. Nothing possible in his weak and suffering state, had been left undone by this gentleman to correct existing evils, and to secure the prosperity and improvement of the Colony. Under his direction the site for the town was accurately surveyed and judiciously laid off; and an impartial distribution was made of the lots and plantations.

#### *Arrival of the *Cyrus*.*

The ship *Cyrus*, Captain Gary, after a passage of thirty-two days, arrived at Liberia on the 13th of February, with one hundred and five emigrants; an event, says Mr. Ashmun, viewed with all its connected circumstances, the most animating which has occurred since my residence in the Colony. The light of this mercy dispelled the gloom which began to settle upon the Colony, and the incense of gratitude seemed to ascend from every heart. Universal health had prevailed during the voyage. The landing was effected without an accident. The supplies relieved want the most distressing. And numerous testimonies to the moral and religious worth of those just arrived, excited the belief that they would exert an influence, salutary, extensive, and powerful. But hopes scarcely formed, often perish; and the loftiest expectations are suddenly dashed and lost in adversity. The new emigrants had just been permitted to exchange congratulations with their friends, when the usual disease commenced its attacks, and in a few days, not an individual of their number had escaped its power. When we consider the crowded and uncomfortable condition of the sick,

few of whom had been allowed time to put up dwellings; the inadequacy of the medical stores; the want of a physician—the early convalescence of all, except three small children, will be attributed by every devout mind, to the special favour of Heaven. The services of the Rev. Lot Carey, who had long assisted Dr. Ayres, in his attention to the sick, were, during this season, extremely valuable; and his sedulous and unwearied efforts at all times, for the benefit of the afflicted, demand the approbation and gratitude of the Board.

#### *Visit of Mr. Gurley to the Colony.*

To make such temporary arrangements for the benefit of the Colony, as circumstances might require, and on the part of the United States' government, to make such a disposal of its property on the African coast, as might best secure the faithful application of it to the fulfilment of the noble purpose to which it is devoted, Mr. Gurley was instructed to sail for Liberia in the schooner *Porpoise*.

In the character and appearance of the Colony, Mr. Gurley found many sources of gratification. The eligible location of the town; the fertility of the soil; the adequate defences; the improvements, which, though not what they might have been, still indicated the application of a very considerable amount of labour; the absence of destructive disease; the active intelligence; the morality and religion; the quiet of the Sabbath; the Sunday Schools, one of which is composed of native children; the general cheerfulness and hope; and the gratitude evinced to the Board for a special mission in their favour; these were circumstances witnessed by our Agent with inexpressible pleasure, and which it would be ingratitude to mention without an acknowledgment of the good providence of God. But it must not be concealed, that there were other subjects for melancholy thought.

The government appeared feeble and relaxed: some were dissatisfied with the recent decisions of the Board; the want of suitable medicines, and especially of a physician, had been felt in the death of several children, and in the protracted debility of the emigrants by the *Cyrus* household and agricultural utensils and implements, seeds, and a thousand other things which minister to comfort and aid industry, could not be obtained. Facts of this kind, prevented the fulness of joyful emotion, and loudly appeal to every humane heart.

Mr. Gurley's unremitting efforts during his visit to the Colony, in conjunction with those of Mr. Ashmun, were directed to the

organization of a government which should be energetic and permanent; and to the acquisition of such information as might assist the Board in the prosecution of their design. The few who desponded, were encouraged; resolution took the place of imbecility; irregularities were succeeded by order; and the whole state of affairs, when our Agent left the Colony, were the aspect of peace, hope, and obedience.

*Encouraging prospects of the Society at home.*

The Board announce with pleasure the rapid progress of their cause in this country. Every day is popular sentiment changing in its favour: that truth by which it is sustained, and must triumph, begins to be felt from one extremity of our land to the other; rousing for its defence a thousand advocates—securing to its aid the eloquence of the patriot and the prayers of the saint.

Dr. Ayres, accompanied by the Rev. George Boyd, proceeded, during the summer, on a mission for the benefit of the Society, through the Middle of the Northern States. The pecuniary aid received by these gentlemen was inconsiderable; for at that time, the attention of some of the principal cities through which they passed, was fixed on the emigration to Hayti; and to obtain public collections for our cause was found impracticable.

In the Theological Institution at Andover, Dr. Ayres found a thorough knowledge of the affairs of our Society, and a unanimous and determined disposition to assist in the prosecution of its object. A kindred, and we trust equal zeal, exists in the Seminary at Princeton; and the influence of these two distinguished schools cannot fail to be felt in every State of the Union.

At the Theological institution of Hampden and Sydney College, Virginia, a strong desire is felt to recommend and promote our cause; and an important Auxiliary Society, it is believed, will be formed there without delay.

An association of Clergymen in New-Hampshire heard Dr. Ayres explain the intentions and proceedings of the Board, with manifest approbation; and, by a resolution that each member of their body should preach once, at least, every year, on the subject of the Colonization Society, evinced their desire to recommend this Institution to all the citizens of the State.

The Managers with pleasure announce the recent formation of an Auxiliary State Society in New-Hampshire, which they hope may prove no less efficient and liberal than that which has for several years existed in the state of Vermont.

New-Jersey, also, has during the last summer stood forth boldly in this great cause. The officers of the Society organized at Princeton, in July, are among the first men in the state; and the energy with which they have commenced their operations is worthy of their character. They have sought to enlighten the public mind, and to establish an Auxiliary Institution in each County of the State. The spirit of activity and enterprise which they have evinced, must in a short time, effect both these objects. And here, the Board, convinced that the work in which they are engaged, while it depends for its advancement upon the offerings of charity, can proceed successfully, only through the agency of State Associations, sustained by subordinate societies, beg leave to invite the attention of their friends to the example of New-Jersey, and to pronounce it most worthy of universal imitation.

Christians of various denominations have, to a considerable extent, the last year, celebrated, by some religious service, the anniversary of our National Independence, and, on this occasion, shown their charity as well as gratitude, by liberal contributions to our Society. We hope this practice may be generally adopted.

The services of the Rev. Wm. McKenny, in the lower counties of Virginia, have been highly important. Through the agency of this gentleman several Auxiliary Institutions have been organized, and the requisite funds obtained for the outfit of a vessel which, with adequate supplies and sixty-eight emigrants, sailed a few days since from Hampton Roads for the Colony.

*Proposed Seminary for young men of colour.*

The proposed establishment of an institution, in which young men of colour might be prepared, by suitable instructions in agriculture, the arts, literature, and religion, for extensive usefulness in the Colony, has, the Board rejoice to say, been approved by their most distinguished friends; and, in preparation for such an institution, measures have already been adopted. That the formation of this institution may not be delayed, they venture to suggest to all who have evinced so friendly an interest in their concerns, whether their object might not be early effected, by a plan similar to that which gave rise to the Foreign Mission School in Connecticut.

The African Colony, blest with just education enough to feel its value stretches out its hands towards its benefactors, and implores of them that knowledge by which alone it can be conducted to a rank among civilized nations—that knowledge which is



the minister to social happiness, the source of wealth, the foundation of good government, the defence of freedom, the rich and imperishable treasure of immortal minds. To a judicious system of education in the Colony, the Board have ever looked, as to the last link in the chain of means for its improvement, without which, the whole series of preceding operations must prove of insignificant, if not doubtful utility. Nor can we, with propriety, tax the benevolence and devotion of white men upon the management of this system. Although there is no want of individuals ready to hazard life, or to die for a noble cause, yet the sacrifice of such men is not to be justified, when the object to be attained may be safely accomplished by men of colour. Every white man, who tries a residence within six degrees of the equator, does it at his peril; while the black man may fix his abode there without hesitation.

[A suitable notice is then taken of the death of the Hon. Goodloe Harper, Vice-President of the Society, and one of the warmest and ablest friends of Africa on this continent. We have not room for this part of the report.]

#### *Slave Trade:*

The slave trade is understood to have been carried on, during the last year, as extensively as ever, and with undiminished atrocity. The negotiations of our government with Great Britain on this subject, which were supposed to have been happily terminated, are, it is painful to say, still in an embarrassed state, though no difficulties are thought to exist which can prevent a successful result. But, though the convention proposed between these two governments, is not important, the traffic can never be suppressed, except by the combined influence of all the Christian powers. The voice of the civilized world must denounce the slave trader as a pirate; not a single flag must be permitted to protect him; not a sanctuary of refuge be left to him, before he will abandon a trade which is little less extraordinary for its profits, than for its cruelties and waste of human life. Sweden, we rejoice to hear, has lately co-operated with England, as Spain, Portugal, and the Netherlands had before done, in an international denunciation of the Slave Trade, and in systematic efforts for its punishment. In the same policy, it is understood through her minister, Brazil also, is ready to unite. The Republic of Columbia has, by law, declared this traffic

piracy, and by treaty with the United States, denounced it as such.\*

#### *Conclusion.*

It is frequently asserted by the apologists for selfishness and indolence, that to indulge the hope that this Society will ever achieve its enterprise, is delusive as the expectation of a golden age, or of the universal perfection of mankind. You would not attempt, say they, to level the Andes with one hundred men, or, by the labours of a single apostle, to regenerate the world. Think not, then, with your feeble powers, to remove from our land an evil, the present extent and rapid growth of which, are less calculated to excite benevolence than regret; less to kindle zeal, than to quench hope.

But here let it be remembered, that the Board, when considering their design, in all its greatness, have ever viewed it, in connexion not with their weakness, but with our nation's strength. Their operations they have regarded but as the preludes to far mightier movements. They have spoken, not so much of what they should do, as of what might be done. They have expected no higher honour than to survey the ground, and collect together a few stones for the edifice, which, if it ever rises, must be built up by the State Governments and the the National Legislature. But, should this nation, as such, fail to sanction their efforts, they will not have laboured in vain. Truth may be beneficial where it does not triumph, and Virtue in misfortune still show her Light.

Already has this society planted civilized men on an uncivilized shore; Christians on a soil where Christianity was unknown; and who will dare to assert that this seed, sown in weakness, may not be raised in power?

But the belief cannot be entertained that Congress and the State Legislatures will long refuse to patronize an object which promises so large a contribution to the wealth, political strength, and moral interests of our country. Were the Federal Government to afford protection to the African Colony, and to regulate its internal affairs, that State would lose all pretensions to good policy, which should deny to its free people of colour the means of transportation.

It was the intention of the Board to present a memorial to Congress, during the present session. This intention has not been

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\* This Treaty, we regret to say, has been rejected by the Senate of the United States.



fulfilled, in consequence of circumstances which it is needless to mention.

Our nation is crowned with honour. She stands distinguished above all nations, by the wisdom and freedom of her institutions; the depth and extent of her resources, and by her astonishing progress in wealth, population, and power. She is

now called to the execution of a work which heaven will assist, and all mankind admire. Let her show her might, and perform it. Surely she will prove herself magnanimous as powerful—and just, as free;—her courage equalled by her generosity, and her benevolence bright as her hopes.

## Home Proceedings.

### UNION MISSION.

#### *Sickness and Death of Mr. Chapman.*

Since the publication of our last number the following letter, relating to the sickness and death of Mr. Chapman, has been received from Mr. Vaill by the Corresponding secretary.

*Union, 13th Jan. 1825.*

Very Dear Sir,

I have occasion to write on a subject of peculiar interest, not only to the family at Union, but to the Board and Christian public.

*Dec. 8th*, Br. Chapman visited Union from Hopefields, and stated that he had a desire to ride as far as Br. Pixley's, (who is now stationed about eighty miles distant from us up Grand River,) chiefly on account of his health, which he felt to be considerably impaired. We had, a little before, conversed about his making the tour of the Osage nation, and visiting all the villages, which he proposed to do; but said that now he was unwell, and thought a short journey might be of service, while, by seeing Br. Pixley he might be assisted in prosecuting the language.

*Dec. 9th*, he entered on his journey, in company with a light wagon that was going thither. It commenced raining the same day, and continued at intervals during the passage. The weather became cold, and he was much exposed, and became quite ill at Br. Pixley's, so that he was scarcely able to sit up. He tarried there about a week, and fearing lest he should become too feeble to return, hastened back.

*Dec. 23d*, being anxious to reach home; he left his company, and rode the last day between thirty and forty miles; and arrived at Hopefields in the evening, scarcely able to stand alone.

*Dec. 24th*, he came to Union; said on his arrival that he was sick, and that he had done his utmost to reach here, that he might be nursed, &c. He complained of disorder in his head; had been, and was then somewhat deranged in mind, and his countenance betrayed his illness. Sister Chapman accompanied him, and we all felt thankful that he was enabled to reach this place.

*Dec. 25th*, observed as a day of thanksgiving. Br. Chapman said he felt unable to attend preaching. But just as the sermon commenced he went in and took his seat. There were present the principal chiefs of the nation, with about twenty other Indians. The sermon was delivered to the family, and then one section after another was interpreted to the Indians, as we proceeded through the discourse. This made the sermon longer than usual. Br. Chapman continued till it was finished, took a lively interest in this manner of preaching, and once assisted in explaining to the interpreter a sentence or two. As soon as the discourse was concluded he returned to his bed.

*Lord's day, 26th*, Br. Chapman requested me to visit the settlement, and preach to the poor Indians; which I did. He was able to be present in the exercises of the family, but could only read the psalms and pronounce the blessing. After my return

from Hopfields, I spent two hours with him in conversation on the concerns of the mission. He sat up on his bed most of the time, and spoke freely, yet complained of a disorder in his head, and feared it would be removed with difficulty. In the evening the brethren all assembled in his room for prayers, and it was perhaps the most solemn meeting ever held at Union.

*Dec. 28th.* In the evening held our business meeting at Br. Chapman's quarters. He was able to converse, and took an interest in the affairs of the Mission; yet his mind was evidently confused. Dr. Palmer thought he would escape a serious fit of sickness.

*Dec. 29th,* he began sensibly to decline, his disorder assuming the shape of typhus fever.

*Jan. 1st, 1825.* It being New-year's, and the communion coming to-morrow, we assembled in the evening in Br. Chapman's room, and a short discourse was preached from these words—"Knowing that shortly I must put off this my tabernacle." It was designed to be appropriate both to the new year and the communion. We did not then think Br. Chapman dangerously ill. His reason, however, had greatly failed him; and Dr. Palmer has since thought that meeting injurious to him.

*Lord's day, Jan. 2d.* To-day he was confined to his bed, and Sister C. constant in her attendance; so that they could not unite in our communion. This day he evidently declined.

*Jan. 3d.* Held our monthly prayer-meeting. It was attended with more interest than usual. Some of the family spent the whole day in prayer. We prayed for our afflicted brother, that God would spare him. His symptoms grew worse, and Dr. Palmer began to express doubts of his recovery.

*Jan. 6th.* Br. Chapman gradually declined during the three succeeding days; and it was only at transient intervals that he had his reason. I frequently asked him concerning his views. He would always attempt an answer, but usually in a broken manner. When he was able to speak he

manifested that his thoughts were towards the building up of Christ's kingdom.

*Jan. 7th.* In the afternoon he sent for Dr. Palmer and myself; we immediately repaired to his room, and asked him what he wanted. But he was again lost. Sister C. said that he sent for us to converse about the church of Christ. After this he said, I have the testimony of a good conscience, although I feel that I am a great sinner. In the evening he failed fast. We asked him if we should pray with him once more; he replied yes, and we united in prayer. We began to fear he would not tarry through the night. He was very restless, and had the last symptoms of the disorder upon him. Just before ten o'clock, it was announced that Br. Chapman was dying. We assembled around his bed, and saw him breathing his last, and sinking away. We knelt down, and in solemn prayer committed his departing soul to *his Lord and Redeemer*. Thus, my dear sir, has closed the life and labours of our brother Chapman.

*Jan. 8th,* we committed his remains to the dust, and on the next day, (Sabbath,) we were led to consider him as that servant whom Christ had raised up and qualified for his work; as having done all which his master had for him to do on earth, and then removed to more glorious service in heaven.

Sister Chapman is remarkably supported under this sore bereavement; and God has given us all grace to submit, in this providence, and to say, *Not our will, but Thine, be done.*

I remain yours, &c.

W. F. VAILL.

#### HARMONY MISSION.

In the report of the Rev. Mr. Dodge to the Secretary of War, for the year ending Sept. 30, 1824, the amount of property belonging to the Mission is estimated at 18,000 dollars, of which sum the farm, farming utensils, &c. make 5719 dollars; the buildings 4887 dollars; and the store

department 4991 dollars. The names of the members of the Mission are as follows :

Rev. Nath<sup>l</sup> B. Dodge,  
 Rev. Benton Pixley,  
 Rev. W. B. Montgomery,  
 Wm. N. Belcher, physician,  
 D. H. Austin, carpenter,  
 Samuel B. Bright, farmer,  
 Samuel Newton, farmer and steward,  
 Otis Sprague, farmer and superintendent  
 of Indian boys,  
 Amasa Jones, teacher,  
 Richard Colby, blacksmith,  
 Mary Etris,  
 Harriet Wooley.

The two last named are single females. All the rest are married; and the number of their children is 25; making, with their parents, 47 white persons in the Mission family.

From the fourth annual report of the Harmony mission to the United Foreign Missionary Society, it appears that the receipts in cash during the past year have been 2967 dollars 99 3-4 cents; and the disbursements 3151 dollars 31 cents. The stock consists of 12 oxen, 32 cows, and 25 young cattle, 11 horses, several swine, &c. The implements of husbandry are 1 heavy wagon, 1 light do. 2 ox carts, 7 ploughs, &c. Land enclosed, about 760 acres; 130 of which have been ploughed and cultivated. The amount of produce from the farm is estimated as follows: 1600 bushels of corn, 450 of wheat, 450 of oats, 15 of buckwheat, 120 of sweet potatoes, 100 of Irish do. 120 of turnips, 20 of beans, 75 of onions, &c.

The whole number of children in the school is 55; of which number 36 are Indians, and 19 whites. The number of Indian children at the commencement of the year was 17;—increase 19. Nineteen of the children can read in the Testament, 6 are learning to write, 2 are in arithmetic, and 6 are prepared to commence the study of geography as soon as they can be supplied with books. Four Indian children have died since the last annual report.

There have been no additions to the church, by profession, during the year; but

the Missionaries say that they “labour in hope that a blessing may yet be realized upon many souls ready to perish in this land of darkness.” Those of us who are called to preach the gospel have endeavoured to spend as much time among the Indians as was consistent with our circumstances. Brother Pixley moved his family near their village last September.—Beside visiting the Osages, three visits have been paid to the Delawares; and, on the last six children were obtained for the school.

#### JOURNAL FOR DECEMBER.

No event of much importance to the public occurred during this month. Under date of the 6th the Missionaries say that instability and jealousy are characteristics of the Osages. Their word and their pledges are violated whenever in doing it there is a prospect of immediate gain. Distant good is viewed by them as a phantom of the imagination, and not worth seeking. There are some exceptions, however, to this remark. Some of the parents are sagacious enough to perceive the advantages which their children will possess in consequence of being instructed in the arts; and it is believed that they are endeavouring to prevent the children of other Indians from becoming partakers of the same privileges, lest they should hereafter become rivals, and dispute with their own children for the highest posts of distinction in the nation.

“Of the instability of the Osages,” say the Missionaries, “we had fresh proof last evening. The mother of Jane R. Montgomery and Robert Finley took these children from the school, alleging ‘that the Osages laugh at her, and call her a fool for keeping them where they are made slaves.’ Such or similar excuses are usually given by parents when they take away their children.”

On the 24th, the agent appointed by the United States government to reside among the Osages arrived at Harmony. “In him,” say the Missionaries, “we believe we shall have an able and willing fellow-labourer.”



## UNION MISSION.

*Extract from the Report of the Rev. Mr. Vaill to the Secretary of War, for the year ending Sept. 30, 1824.*

“The property of this Mission consisted, at first, chiefly in various articles of clothing and provision for a school, materials for building, &c. That kind of property has, of course, greatly diminished, while that which is vested in buildings, stock, and improvements, has annually increased. That which belongs to the farming department, consisting in cattle and horses, improvements, and productions of the land, farming utensils, &c. is valued at 7000 dollars; the saw and grist mill are valued at 4000 dollars, a large barn, well finished, 500 dollars; a spring house, built of stone, 250 dollars; various log buildings, carpenters’ tools and stock, are estimated at more than 6000 dollars. The remaining property of this station, being of a more fluctuating nature, and amounting to less than it has done for one or two years past, causes the aggregate amount to be less. In estimating property, we have been governed, in some measure, by the expense which has attended our improvements. The price of labour, materials, and provision, has probably been higher in this country than in any part of the United States.

The prospects of the school are more favourable than at any time since its commencement. Two of the oldest and most forward boys, who are full-blooded Osages, have been sent to the Foreign Mission Seminary at Cornwall, in the state of Connecticut, to finish their education. They left Union on the 23d inst. immediately after the examination of the school. They had resided in the family almost two years, and had made as good proficiency as could have been expected. The others, also, make pleasing progress in knowledge, and useful habits. They speak the English language with considerable fluency. One

youth of fourteen attends to arithmetic, and is an apprentice to the carpenters’ trade. Others serve as interpreters on common subjects. A girl of about fifteen, who has been at school not more than a year and six months, reads in the Scriptures, writes a handsome hand, sews, spins, and performs any kind of domestic business with expertness. In a word, the children with us are all promising and lovely. And the Osages generally are not behind any other nation in regard to their powers of mind. They do not yet, however, sufficiently appreciate the importance of education. While they treat with friendship and respect this Missionary family,—they are chiefly intent on the chase, and war with their Pawnee neighbours.

We have the pleasure of reporting to the government that an agricultural settlement has been commenced, that ten families, during the past year, have come forward of their own accord, and begun to make fields, and build houses; that they have succeeded well in raising, by their own industry, good crops, and that they have felt, in some measure, the benefit of carrying their productions to market, and exchanging them for money. This settlement is denominated Hopefields, and is situated about four miles north of Union, on the east side of Grand river.

To aid the people in reforming their habits and manners of life, we consider the presence of the garrison near them, (now under command of our respected friend Col. Arbuckle,) and the influence of a resident agent, indispensable. The nation already feel the benefit of the former, and it is hoped that the agent, who as we understand has been already appointed, will soon arrive in the country, and become instrumental of guiding the people in the good path.”

Mr. Vaill estimates the value of the property at Union at 21,808 dollars. The expenses during the past year have been 4,259 dollars; the receipts 4,233 dollars.

## Miscellany.

CAPT. STOCKTON AND KING PETER.—It is well known that the first colony of free blacks which was planted by the American Colonization Society on the coast of Africa, was badly located, and that there was danger for some time that this circumstance would occasion an abandonment of the whole enterprise, when at length Captain Stockton was sent out with full powers from the Government and the Society, to make new arrangements. Capt. S. learned at a European settlement that Cape Montserado had long been considered by the Europeans as a desirable place for a colony, but that the superstition of the natives in that vicinity, who held it sacred to the Great Spirit, had prevented any settlement there. It was supposed, therefore, that all attempts to purchase it would be in vain. Capt. S. resolved notwithstanding, to make the experiment. He anchored off the Cape in 1821, having previously procured an English mulatto by the name of Mills, to act as his interpreter. PETER GOURLEY, the principal king in these parts, was notified of his arrival, and came down from his strong town, 20 miles in the interior presuming that the vessel had come to trade for slaves. Capt. S. however, soon informed him of the real object of his visit. The king appeared to listen with great attention to the propositions of Capt. S. postponing the palaver from day to day, as if he was seriously deliberating upon the subject, but always taking care to require more rum and more tobacco, till at length having got all that he thought he could, he suddenly retired with his interpreters and attendants leaving the treaty unratified. This conduct was calculated to excite the indignation of Capt. S. and he determined that the treaty which he considered as already virtually made, should be formally ratified by king Peter.—*N. Y. Ob.*

“He inquired,” says a writer in the Boston Centinel, “of Mills his interpreter, if he knew the way to his Majesty’s town. It was not possible to reach it without a guide through the intricacies of the forest, purposely perplexed, and made difficult of access, for the sake of security against the man-stealers who visited him occasionally for the purpose of trading.

“Capt. Stockton took the resolution to follow king Peter to his capital, unarmed and unattended, except by Mr. Ayres, (the Society’s new agent,) and his interpreter.

After pursuing the beach for a few miles, they struck off into the woods, and with no little difficulty threaded the mazes of a deep and tangled forest from daylight till about 11 o’clock, when they entered the town, to the great surprise of the inhabitants who crowded around them by thousands. After some time, king Peter appeared in state. A guard, with a blunderbuss, preceded him; an umbrella was held over his head by another; and a third held up his long train. He was covered splendidly with a variety of trappings, and behind him was a guard of twenty or thirty men, armed with muskets, and the whole male population seemed possessed of the same weapon. A seat somewhat raised was furnished with a bench: the king took the right; Capt. Stockton sat near; next to him the interpreter; and Mr. Ayres to the other extremity. On their taking their seats the people sat down in successive circles around them.

“The king’s interpreter was friendly to Capt. Stockton, but Mills was treacherous. Captain Stockton told king Peter that he had come to know why he had left him without fulfilling his promise. And he had come without arms and men to protect him, for the Great Spirit was his protection. And king Peter Gourley having in the name of the Great Spirit agreed to the treaty, and having received rum and tobacco, must fulfil the contract. This conversation occupied almost half an hour when after a talk of some length between Peter and Mills, Captain Stockton perceived from the nods, winks, and altered countenances, that something was going wrong, and soon after, as if by signal, the whole population sprung on their feet and uttered tremendous yells. The friendly interpreter cried out to Capt. Stockton, ‘tis the war cry.’ Immediately sensible of his danger, he drew a concealed pistol from his belt, and as the king was rising put it to his head.—With the other hand he pointed another at the head of Mills, and bade him sit still. Then, while the weapon in his right still threatened his trembling Majesty, he raised his left hand and his eyes to heaven. Overawed, the whole populace sunk upon the ground again, and the king to his throne. All was silent. Sternly reproaching Mills for his treachery, (for a moment more and they would have murdered him,) Stockton bade him neither rise



nor speak, upon penalty, if he did either, of being instantly shot. Then beckoning to the friendly interpreter, he said to King Peter, with his characteristic decision, that it was base and dishonourable in a king to forfeit his promise; and that if he dared to think of making war with him, the Great Spirit would take vengeance on him and all his town; that his people in the ship would come and avenge *their* king: and finally, that unless he and all his kings came down to the shore and finished the treaty, the Great Spirit would make him the instrument of his punishment. King Peter was too much surprised at his intrepidity to doubt the high commission under which Capt. Stockton had acted, and he accordingly promised to ratify the treaty on the morrow, with all his great men.

"Early in the afternoon, and before the horde could change their minds, Capt. S. ordered Mills to proceed rapidly towards the ship, and without speaking or deviating from the path on peril of his life. At evening he reached the vessel.

"The excitement of mind, arising from such an exigency of self-command is perhaps more exhausting when the cause is past, than can be conceived; aggravated too, as in this instance, by so long a march. And Stockton, when he threw himself into his cot, felt that he had completed the most extraordinary day of his life.—The exertions of battle in defending his country on shore, and the successful pursuit of pirates on the deep, however glorious and trying of those qualities which characterize the profession of arms, were nothing in excitement compared to those few moments of conscious danger and intense decision, in which, by means of a sublime presence of mind, and the rare courage of an appeal to the protection of the Great Spirit, he controlled a surrounding crowd of savage foes. With this additional glory to his name, he thus secured on terms of fair purchase, the only spot, perhaps on the coast of Africa, that would have been favourable to the success of the benevolent purpose of the Colonization Society.

NATIONAL JUDGMENTS.—In an address at the annual meeting of the American Colonization Society, in February, Robert F. Stockton, Esq. introduced the following observations.

"There are, sir, crimes of nations as well as of individuals; and while the latter are reserved for judgment in a future world, the former meet with their reward in the only shape to which their physical conformation is adapted. Spain, sir, has

had her day of glory and of happiness, and why is it not so with her now? The short-sighted politician will trace it no higher than to the natural infirmities of human institutions; the scarcity of her patriots; the exhaustion of her resources; and the gradual progress of bloated luxury, to eventual want and general degradation. But, sir, can we be satisfied with this trite array of secondary causes? It is indispensable that we should answer, no. It would be interesting to analyze the history of Spain in support of the position I would maintain; but time does not permit, and if it did, to the present assembly it would, in all probability, be more than superfluous. But, sir, can there be hazard in the assertion that Spain has, even now, however ingloriously inactive or subdued, her abundant resources, her port of dignity, her romantic chivalry, her armies of patriots? Cast your eye upon her fertile regions; breathe in the luxuries of her delicious climate; calculate the value of her exhaustless colonies; her advantages for commerce, and the number of her inhabitants; and who shall deny to her abundant resources?

And for her patriots—for the moral and intellectual energies that might be expected to excite them in the great causes of national and individual independence—need they be mentioned, that they may be remembered? The accents of her gallant defenders, expiring on scaffolds of her own erection, are still piercing our ears. And yet, with all her elements of wealth, and pride, and chivalry—with all nature to cheer her, all art to aid her, all science to instruct, all example to rouse, and all wrongs to madden, Spain is still poor and wretched, spiritless and ignorant, the ruinous and crumbling corner of a splendid continent. But how! Spain, sir, has been arraigned before the King of Kings, and is now writhing in agony, under the torture of his retributive justice. The curse of successful, but insatiate avarice; of unintermitted wrong; of unbending insolence, and unsparing cruelty, is upon her! She "made unto herself a golden calf, and fell down and worshipped it;" she did more, and the "filthy witness" of it stains her hand. The blood of thousands of unoffending natives is still smoking for vengeance; and when shall the ruthless deeds of Cortez and Pizarro be forgotten? When it shall comport with the mysterious dispensations of Heaven to be appeased and forgive her, Spain may again be free, and glorious, and happy.

But, sir, returning from abroad with these serious warnings, let us not be wanting in the manly exercise of self-examination. We too, sir, have a moral debt,



contracted by our ancestors, formidable in its origin, and which has been daily accumulating. And if we desire that this young day's happiness may not be succeeded by a wretched imbecility; and that our constitution—the sublimest structure for the promulgation and protection of human rights the world ever saw—endure through the lapse of ages, let us not presume on the tranquillity of to-day. This may be the calm, out of which bursts the tornado; this the smooth and deceptive water, on the edge of the cataract. The time may come when, in the dispensations of Providence, this giant people, too, may be stretched in death before the scrutiny of posterity.

Let it not be said that, in the pride of youth and strength of manhood, she perished of a heart blackened by atrocity, and ossified by countless cruelties to the Indian and African."

LIBERTY AND SLAVERY.—At the late annual meeting of the American Colonization Society, Mr. Custis of Arlington observed "that no intelligent man could doubt that this republic, if not impeded by the depressing evil which it was the design of the Society to remedy, would, ere this, have become one of the brightest and most illustrious empires the world ever saw. The tree of Liberty had indeed been planted; it had grown, and flourished, and spread its branches far and wide; but there was a canker at its root, "a worm that never dies." When he turned his eyes towards the favoured portion of our country where *virtute et labore florent Reipublicæ*,\* towards that "land of steady habits," that land "where every rood of earth maintains its man;" where education, industry, intelligence, and contentment, so eminently prevail, he said to himself, "there is the essence of republicanism!" Would to Almighty God that the same blessings were every where enjoyed throughout our land. But, when he turned his eyes to the south, he perceived a deadly disease, the origin of which the citizens of the south were not answerable for, but which had been entailed upon them by the fault of their fathers. When he looked to his native land; the land of his childhood; the land of his earliest recollections; that land which contained his paternal hearth: when he looked to the spots where he played in infancy; to the hills and the streams that were familiar to his boyhood, he asked himself, shall I ever behold the sun, the fair sun of liberty,

\* "Republics flourish by virtue and industry."

shine through the cloud that now covers it? He indeed might have the frost of age upon his head, or might mingle with the clouds of the valley before that happy hour, but he trusted that Heaven would prosper the objects of this Society, and that posterity might witness the fruit of its exertions. If he was asked how can we compass so great an undertaking? he replied, by zeal; by industry; by rousing the ardour of the wise and good. If the Society would ever effect it, they must persevere; they must labour; they must endure disappointment; they must combat difficulties; they must first put their shoulder to the wheel, and then pray to Heaven, and hope for success. This Society may yet behold a great and flourishing republic rise on the shores of Africa. The Society may hear that republic saying to the world, "It was America that founded me. In me the New world taught the Old. The chains that once bound my children are now broken in sunder, and, from a feeble colony, behold I am become a great empire!"

#### MARINERS' CHURCH IN NEW-ORLEANS.

—We invite the attention of our readers to the following letter, from a gentleman in New-Orleans, dated the 1st of April, 1825. We consider the erection of a Mariner's Church in that city of the very first importance, and we rejoice to find that there is a good prospect that the object will speedily be accomplished. The importance of the city as a place of trade is increasing every year, and the number of sailors and boatmen annually frequenting the port will soon be immense. The cotton exported this year is valued at \$12,000,000—twice the value of all the exports of the kingdom of Sweden.

N. Y. Observer.

A Mariners' Society has been formed in this city, which embraces among its officers some of our most respectable, intelligent, and influential citizens. They are determined on carrying the object through, though the expense will be very considerable. The object is to erect a Mariners' church, directly in front of the city, on the Levee. This spot is the most favourable that can possibly be selected. Here lie the shipping, here through the mariners, strangers, and citizens, every day of the week, but especially on the Sabbath. From November to July, about 8000 seamen must visit New-Orleans, and at least an equal number of boatmen from the

states on the Mississippi and Ohio rivers. These 16,000 men have no place of worship appropriated for them, but, on the contrary, the gambling houses, and other places of dissipation, are open to their view to allure them to destruction. The variety of forms which gambling assumes in this city is scarcely credible; and, among the Catholic population, the *Sabbath* seems especially appropriated to this species of dissipation.

There are here constantly, during the winter months, youth from our northern ports, from the upper country, and from England and Scotland, who have been morally instructed at home. Escaping from the eye and admonitions of father and mother, tempted by a heart in itself corrupted, flattered by the attentions of arch villains, seduced by the novelty and gayety of alluring vice, and unchecked by public opinion, no wonder that, unsuspecting and unreflecting, they are led on to their ruin. It is for this large and most important class of men, and particularly these youth, that we wish the Bethel Flag to be hoisted, to draw them from the service of Belial to the service of the God of Jacob.

It must be remembered that a Mariners' Church in New-Orleans is expressly for the benefit of strangers and foreigners. Still the attempt has been well supported here. About two thousand dollars will probably be collected this season. This, considering the advanced period in the season when the society was formed, and the various calls upon the same gentlemen for other charities, we think quite handsome, and a very sure pledge that the object will succeed. But your city must assist us. So must Philadelphia, Boston, &c.

One thing is very pleasant in this effort. All denominations unite in it: the Episcopalians and Presbyterians, Methodists and Baptists, being equally active and generous, according to their various means. The Rev. Mr. Hull, of the Episcopal church, delivered an appropriate address on the formation of the Society, in his church, and has drawn up a very able circular, stating the objects and wants of the Society. The Rev. Mr. Clapp, of the Presbyterian church, has been not less interested, and has given his influence and exertions to the same good cause, and with similar success.

To show the importance of this undertaking, I will only say one word: *If this church be erected, doubtless a greater number of individuals will annually hear the Gospel in it than in any other church in America, perhaps in the world.*

FEMALE MUNIFICENCE.—A lady of Charleston, S. C. founded a scholarship in the Princeton Theological Seminary	\$2,500
Miss Knox bequeathed to the New-Brunswick Theological Seminary	2,000
Mrs. Norris, of Massachusetts, bequeathed to the Andover Theological Seminary	30,000
The ladies of 300 congregations have constituted their pastors life members of the American Tract Society	6,000
The ladies of 200 congregations have constituted their pastors life members of the American Education Society	8,000
The ladies of 400 congregations have constituted their pastors life members of the American Board of Commissioners for Foreign Missions	12,000
The ladies of 600 congregations have constituted their pastors life members of the American Bible Society	18,000
The ladies of about 50 congregations have constituted their pastors life members of the United Foreign Missionary Society,	1,500

How is it that the ladies of the 2000 congregations pledged to support this last institution, have thus so reluctantly followed in the train of munificent appropriation to its funds? To this charity especially may that fine line of the poet be applied:

“It blesseth him who gives, and him that takes.”

Among these 2,000 congregations there are at least 1,000 clergymen who might be constituted life members in the course of three months at farthest, and thus 30,000 dollars be added to the funds of this society—a society which, with a fund about as large as is required to erect two new churches in our cities, has opened the blessings of literature and religion and immortal glory to eight tribes of men who are roaming the forest, and among whom were sacrificed at the altar of cruelty the infant, the blooming youth, and the man of gray hairs. The sum thus appropriated would support 70 missionaries for a year, or educate 2,500 Indian children for a year. It would enable the society to enlarge all their missions, and allow them to do what they are extremely anxious to accomplish—to send out ministers and teachers to Liberia, and thus throw around that colony all the attractions of free schools, Bible classes, a free press, religious papers, tracts, and books, and churches—yea, all the moral machinery necessary to build up a free, independent, industrious, and moral community.—*Winch. Repub.*



*A noble Example.*—In the early part of the winter, the Bible Society of the county of Monroe, in this state, appointed an agent to go through their limits, and take the necessary measures for ascertaining the number of families destitute of the Bible. The agents visited every town, and every school district, and appointed persons to go round, make the necessary inquiries, and send in their reports. On the 10th of last month, a full meeting of the Society was held, at which delegates were present from all parts of the county. At this meeting it was declared, as the result of a comparison of all the reports, that there were at that time within the limits of the county 1200 families destitute of the Bible! Whereupon the Society immediately and unanimously adopted the following noble resolution:

Resolved, THAT EVERY FAMILY IN THE COUNTY OF MONROE SHALL BE SUPPLIED WITH A BIBLE.

Within a few days after the adoption of this resolution, orders were transmitted to the agent of the American Bible Society in this city, for 1200 Bibles and 700 Testaments, accompanied with the assurance that they should all be paid for in 60 days after the books were received. Five hundred dollars have already been remitted, and from the success of the subscription which has been opened in all the towns of the county, no doubt remains that the whole sum will be paid within the time mentioned.

Here is an example of Christian energy and liberality worthy of universal imitation. We cannot sufficiently admire the despatch, the system, and the skill with which our western brethren have conducted this business. It is scarcely a month since their resolution was taken, and in one month more they will have supplied 1200 families, embracing at a moderate calculation 6000 souls, with the Word of Life. In one month more there will not be an individual among the 40,000 inhabitants of the county, who may not make the oracles of divine truth his daily study. The citizens of Monroe have delivered themselves from the reproach which still cleaves to every other district in our land. Why cannot their example be followed by every county in the state, and by every state in the Union? How animating would be the spectacle, if this whole nation would rise in Christian majesty, and resolve that *there shall no longer be a family in America destitute of the Bible.* Is it too much to hope that the example of the citizens of Monroe will lead in the end to this glorious result.—*N. Y. Obs.*

United Provinces of Central America have passed a decree, declaring that all slaves within the limits of the Confederation shall henceforth be free, and that no person shall hereafter be born a slave. The decree provides that, in every province, a fund shall be created, from duties to be imposed, for the special purpose of indemnifying the owners of slaves. The collection and management of these funds shall belong to the junta of indemnification, which shall be established in each province, under the regulations to be enacted. *ib.*

THE CAUSE OF SIX HUNDRED MILLIONS.

[From a Discourse by Rev. Dr. Blythe, of Kentucky, at the opening of the Synod in that State.]

"The Church has assumed to herself the sublime and godlike work of enlightening the world.

"Among all the countless millions who have peopled our world during 6,000 years, only two men have been found, who have probably indulged the chimerical hope of conquering the world by arms. The madmen of Macedon and of Corsica, have both passed away, and with them have perished their projects. Now the idea of subjugating the world to the control of PRINCE EMMA-NUEL, is one that plays warmly about the heart of every true son of the church.—Prince Galitzin, Lord Gambier, Elias Boudinot, and their countless fellow-labourers, have but nerved and put in operation the faith and hope of Newton, of Addison, of Tillotson, of Doddridge, and of thousands such men. Modern Christians are applying active labour and effort to those things which were but prospective and hope to our forefathers. That the subjugation of the world to the faith of the gospel, is a high assumption, and imposing attitude of the Church, we are willing to grant; but that it is a chimera, we do positively deny.

"To the CHURCH, I this day solemnly address myself. I call upon her to come and survey again the elevated ground she has assumed. It is too late now to talk of difficulties. To the declaration of her Lord, "YE ARE THE LIGHT OF THE WORLD," the Church has returned her solemn and deliberate AMEN. "Yea, Lord, we know that we are the light of the world, and the world we will enlighten. We will roll back upon the guilty Infidelity, in full tides of Gospel blessedness, the scoffs and contempt she has cast upon our efforts. We will penetrate the cave of Mecca with the light of heaven. We will spread a gospel day through the almost interminable darkness that lowers over Asia and Africa. We will carry again to the family of Abraham. that lamp



which they extinguished with the breath of malice." Nor are these mere boastful words. The Christian world are in some good degree alive. The Church is beginning to put on, not only her beautiful garment, but her whole armour. She pours floods of tears over the impenitent—she commiserates the heathen—she enters the abodes of wretchedness—she exults in the triumph of the Cross—she mourns over the waste places of Zion—she trains up her sons to be Christian heroes—she nurses the schools of the prophets—she multiplies Bibles by millions—she sends her dauntless Missionaries wherever they are called for—she prepares asylums for converted and persecuted Jews—she goes into the highways and streets, and fills her Sabbath schools with myriads of children—knowing that the silver and the gold are the Lord's, she devotes her millions to the support and spread of the gospel—she covers up party-spirit with the mantle of charity, while she contends earnestly for the faith once delivered to the saints—and from her humblest knees, she is ever paying to her Lord, "thy reign come, and thy will be done, upon earth as it is in heaven."

**TOLERATION IN CHILI.**—A letter from a gentleman in Santango, dated January 10th, says, "The Congress of Chili has been in session about six weeks in this capital. I am assured, from good authority, that before they adjourn an act will be passed granting a complete religious toleration. Such a measure would certainly form a glorious climax to their proceedings."

**IMPORTANT MEASURE.**—The Executive Committee of the United Domestic Missionary Society, at their meeting on Monday evening, the 25th ult. passed a resolution to appropriate TWO THOUSAND DOLLARS to aid feeble and destitute churches in Indiana, Illinois, and Missouri! This is a very important proceeding, when viewed in all its bearings upon the spiritual, and even temporal interests of our country. It is probably the first in a series of measures which will secure for ever to the people of the West the regular administration of the word of life. Two thousand dollars will enable the Society immediately to give ten or fifteen ministers to three times the number of infant churches, and, with the blessing of God on their labours, all these ministers, in a few years, will be wholly supported by the people among whom they have laboured.—*N. Y. Observer.*

**ECONOMY IN SUPPORTING THE POOR.**—The net cost of supporting the poor in Salem, (Mass.) during the past year, was only 65 dollars. Under the wise management of the overseers, the earnings of the paupers have defrayed all the rest of their subsistence. The farm, under the superintendence of Mr. Upton, has been improved during the past year much more than in any preceding year since the commencement of the establishment, and generally the concerns of the Alms House are in a more promising condition than they have been at any former time since the present Board have been intrusted with this department of the economy of the town.

**THE AFRICAN CHIEFTAIN.**—Some years ago, the brother of Yaradee, the king of the Solima nation, was captured in war, and brought in chains for sale to the Rio Pongas. His noble figure, awful front, and daring eye, bespoke a mind which could know but one alternative—freedom or ruin. He was exhibited like a beast in the marketplace, still adorned with massy rings of gold around his ancles, as in the days of his glory. The tyrant who bound him demanded for him an enormous price, and though the warrior offered immense sums for his redemption, refused to listen a moment to his proposals. Distracted by the thought of his degradation, the tear stole from his eye, which never wept before, when he entreated them to cut his hair, that had been long permitted to grow, and was platted with peculiar care. Large wedges of gold, which had been concealed in it, were now laid at the feet of his master, to obtain his ransom. All was in vain. The wretch who held him was inexorable. Supplication might as well have been made to the winds of heaven, or to the cliffs and deserts of his country. Hope was now dead—darkness, deep and interminable, settled upon his soul. "Then burst his mighty heart." His faculties were shattered as by a stroke from on high—he became a maniac, and that robust frame which never trembled on fields of blood and death, could not sustain the workings of his wounded spirit, but withered and perished under the weight of his chains.

Ye who, under the best government in the world, range at will in the gardens of pleasure, or in the halls of wealth listen to sweet music; at one time improving the intellect, at another delighting the fancy; now tasting the sweets of friendship, now grasping the meed of honour, having none to molest or to make you afraid; could the miseries produced by the slave trade be presented to you in their truth—in their

immensity, you would not refuse your offerings to remove a curse which has consigned, and is now consigning, ten thousand manly forms to fetters, and ten thousand noble souls to despair.—*African Repos.*

SUFFERINGS OF THE AMERICAN BAPTIST MISSIONARIES AT THE CAPTURE OF RANGOON.—*From the Journal of Mr. Wade.*—The following account of the sufferings and wonderful escape of the American Baptist Missionaries at Rangoon, at the time of its capture by the British, is from the Journal of Mr. Wade, which has just been received in this country. It will be perused with deep interest.

Jan. 19, 1824.—To-day we have received intelligence, by a boat directly from Ava, that the king has raised an army of twenty thousand men, and that they marched, several days since, to Chitagong. Also the report was confirmed, that his Burman Majesty was very much enraged at the communications lately received from the government of Bengal. If these things are so, war will doubtless succeed. How eventful to this mission is the present period!

May 10.—To-day all is bustle and confusion. Doubt, anxiety, and fear, are visible in almost every countenance. The reason of this change is, there is a report, that there are about thirty ships arrived at the mouth of Rangoon river; and the Burmans naturally infer, if this report be true, they come with no peaceable intentions. The Europeans had consecrated the day to pleasure, and were to dine in the garden of Mr. Lansago. They were just seated at table, and began to apply themselves to a dish of soup, when about fifty armed men, deputed by the Yawhoon, (at this time viceroy,) approached, who without much ceremony put an end to the merriment of the party, by announcing the orders of the Yawhoon, viz. to seize and imprison every person who was accustomed to wear a hat. Information of the whole was soon brought to the mission-house. Mr. Hough and myself were accustomed to wear hats, and were therefore included in the royal order. One of the king's linguists was sent to call us; we expostulated, asked why we were called, seeing we were teachers of religion, and had never intermeddled with political affairs, &c. He said it was their custom in similar cases to examine all foreigners. We were called only for the sake of formality; no evil was intended against us, nor should we be detained more than two

or three hours. But we had forebodings of a severe fate; we parted with our families, under the apprehension of meeting them no more in this world.

The prison was a large brick building, consisting of four apartments, one of which was open in front like a verandah. In this we found the Europeans previously mentioned, surrounded by several thousand Burmans, regaling themselves with wine, seemingly indifferent to the fate, awful as it was, which threatened them. Mr. H. spoke to the Tyseko concerning himself and me, alleging that we were Americans, and teachers of religion, and that we had done nothing worthy of bonds. He said that it was not in his power to release us, though he was well aware of the truth of Mr. H.'s assertions; but promised to represent us to the Yawhoon, on whose will depended life and death. In the mean time a blacksmith entered the prison walls, loaded with chains, hammers, &c. His appearance seemed to foretell our approaching fate. We saw our companions in affliction led forward one after another to the anvil, and from thence to the door of the inner apartment, where they were thrust into close confinement. We were allowed to remain unmolested, until the pleasure of the Yawhoon concerning us should be more fully expressed. All around us was hurry and confusion, and every possible preparation was making for the expected attack. The guns were drawn to the battery, muskets collected and examined, together with spears, large knives, ammunition, &c. which were piled together around the spot where we lay. While we were waiting to hear the decision of the Yawhoon concerning us, we received a note from Mrs. H. and Mrs. W. requesting to know whether there was any hope of our release. We gave them some encouragement, though we felt but little in our own minds. At length a Burman came in, who, after casting a scowling glance towards us, asked who we were. "The American teachers," answered a by-stander. "Put them with the other prisoners," returned he, which was no sooner said than done. Still, however, we were not put in irons, and therefore yet cherished the fond hope of release. But our prospects were constantly becoming darker. Our legs were bound together with ropes, and eight or ten Burmans, armed with spears, battle-axes, &c. were placed over us as a guard. An hour or two afterward, the blacksmith came in a second time, bringing a rough, heavy chain. The parts designed to go round the ankles were bars of iron about two-thirds of an inch thick, partially rounded and bent together, so as just to admit the



ankle. This was designed for Mr. H. and myself. He was first seated, his leg laid upon a block, the ring placed upon the ankle, and then pounded down close with heavy blows. The other ring was put upon my ankle in the same manner. Our situation afforded no convenience for lying down; and of course allowed us no sleep, or even rest. In the course of the night, the keys of our rooms, trunks, &c. were demanded, from which we naturally inferred an intention to pillage our houses. We did not fear the loss of property, but trembled at the idea of Mrs. W. and H. being exposed to the brutal insults and cruelties of unprincipled robbers. Mrs. W. and H. like ourselves, were unable to get any rest, though they were not particularly molested by the Burmans. Mounshaw-ba, one of the native Christians, spent the night with them, and very much encouraged them by his prayers and pious conversation. None of the other Burman Christians staid by them.

The night was long and tiresome, but at length morning arrived. Mrs. W. and H. sent us breakfast by the servants, accompanied by a note, requesting to know the very worst of our circumstances. There was but one hope left: it was that of addressing a petition to Mr. Sarkies, an officer of considerable rank and influence among the Burmans, but a foreigner; this, therefore, we advised them to do. To this petition Mr. Sarkies answered, that he had already done all that lay in his power in our behalf; but so far from being able to give us any assistance, he expected every moment to share a like fate. The fleet very early in the morning had got under weigh, and was rapidly advancing upon the town. About three or four thousand armed Bramins were collected together in front of the town, along the shore, to repel any attack which might be made by the approaching enemy.

When it was announced that the fleet was within a few miles of the town, two other Englishmen chained together, with a Greek and an Armenian, chained in the same manner, were added to our miserable number. Our guard was considerably strengthened, and enjoined strictly to keep us close: all communication with our servants, and things without, was cut off. One faithful old servant, belonging to Capt. Tench, seized an opportunity, when our door was partly opened, of slipping into the room unperceived. Seeing the situation of his master, and of us all, he wept like a child; and not only wept, but taking a large turban from his head, and tearing it into strips, bound them round our ankles, to prevent our chains from galling, which we after-

ward found of essential service to us. Shortly after orders from the Yawhoon were communicated to our guard, through the gates of the prison, viz. that the instant the shipping should open a fire upon the town they were to massacre all the prisoners without hesitation. This blasted all our hopes. The guards immediately began sharpening their instruments of death with bricks, and brandishing them about our heads, to show with how much dexterity and pleasure they would execute their fatal orders. Upon the place which they intended for the scene of butchery, a large quantity of sand was spread to receive the blood. Among the prisoners reigned the gloom and silence of death—the vast ocean of eternity seemed but a step before us. Mr. H. and myself threw ourselves down upon a mattress, expecting never to rise again, and calmly waited to hear the first gun that should be fired upon the town, as the signal for our certain death. In the mean time, an account of our real situation, which we had used various means to conceal, reached the ears of Mrs. W. and H. Their feelings can be better conceived than expressed. Who can tell with what agony of soul they listened to hear the first gun. At length the fleet arrived, and the attack commenced. The first ball thrown into the town came with a tremendous noise directly over our heads. Our guards, filled with consternation and amazement, seemingly unable to execute their murderous orders, slunk away into one corner of the prison, where they remained perfectly quiet, until a broadside from the Liffey, which made the prison shake and tremble to its very foundation, so effectually frightened them, that, like children, they cried out through fear, and openly declared their intention of breaking open the door. We used every argument to prevent their doing so, fearing, if the Burmans should find us deserted by the guard, they might be induced to despatch us at once, to prevent our escape. But they felt the force of no arguments, saying, "The building will certainly be down upon us: we must go." They soon found means to break open the door: which being done, they all went out, but took the precaution to secure the door again, by fastening it with rattans upon the outside.

We were now left alone. About this time the firing ceased upon both sides, and we began to cherish the fond hope of deliverance, inferring from the circumstance just named, that the Burmans had either surrendered or fled, and that the English troops were already landing, who would shortly appear to deliver us from our dangerous situation. Mrs. W. and H. heard



the firing commence under the impression, that at that moment the merciless Burmans were imbruing their hands in our blood. They also had much reason to fear, that a few moments more would bring them to the same fate. Moungh-shaw-ba still remained with them, declaring that he would do all in his power to protect them and our property: which he did, even at the risk of his own life. He told them plainly, that the Burmans would come in search of them, it being an invariable custom among them, when they put a man to death under our circumstances, to sacrifice also his wife, children, and all his relations, even to the sixth generation. Finding, therefore, that they could not remain in the house with the least prospect of escape, they secreted their most valuable articles of furniture, and having taken a few clothes, a pillow, and a Bible, sought refuge within the walls of a Portuguese church, a little distance off. They begged the priest to open the doors of the church to them; but the holy father would not suffer a place so sacred to be polluted by the unhallowed feet of heretics. He drove them from the church, from his own house, and even out of his verandah. They then conceived the project of disguising themselves, as they were obliged to go out into the streets, which were completely filled with Burmans. For this purpose they obtained clothes of the servants who attended them, which they put on over their own, dressing their heads in Burman style, and, lastly, blacked their hands and faces. In this disguise, they mixed with the multitude, and passed along undiscovered, while they frequently heard Burmans inquiring for the teachers' wives, which kept them in constant fear, lest they should be known. After going some distance, they came to the house of a Portuguese woman, into which they entered, and begged protection; but the unfeeling wretch refused them, saying, if she gave them protection, she should endanger her own life. But being entirely exhausted with fatigue and distress of mind, they threw themselves down upon a mat, feeling that they were unable to go any farther. Here, therefore, we shall leave them for the present, and return to the prison, where all had remained quiet about the space of half an hour: but in a moment the whole scene was changed. About fifty armed Burmans came rushing into the prison like madmen. We were instantly seized, dragged out of the prison, our clothes torn from our bodies, and our arms drawn behind us with cords, so tight that it was impossible to move them. I thought mine would have been entirely cut to the bone; indeed we were treated just as they would treat criminals whom they were

about to lead to the place of execution. We were now put in front of several armed men, whose duty it was to lead us along with the points of their spears; others had hold of the cord which bound our arms; they would pull us first this way, then that, so that it was impossible for us to determine in what direction they would have us go. Sometimes we were impelled forward, and then drawn backwards, and again our legs were so entangled with the chains as to quite throw us down: in short, they seemed to study methods of torturing us; but complaints were useless.

After making an exhibition of us through almost every street in the town, we were at length brought to the Yongdan, or place where all causes are tried, and sentences passed; it was the seat of judgment, but not the seat of justice. Here sat the dispenser of life and death, surrounded by other officers of the town. He ordered us to be placed before him in a kneeling posture, with our faces to the ground, to which we submitted in the most respectful manner. On one side of us was a noisy rabble crying out altogether, "That dau, that dau;" that is, let them be put to death. Between us and the Yawhoon were too linguists, kneeling, and with tears begging for mercy for us. The cries of the multitude prevailed. The executioner, who stood on one side with a large knife in his hand, waiting the decision was ordered to proceed; but just as he was lifting the knife to strike off the head of the prisoner nearest to him, Mr. H. begged permission to make a proposal to the Yawhoon, who having beckoned to the executioner to desist a little, demanded what he had to say. The proposal was, that one or two of the prisoners should be sent on board the shipping, in which case he would at least promise that the firing upon the town should cease directly. But, said the Yawhoon, "Are you sure of this; will you positively engage to make peace?" At this moment a broadside from the Liffey occasioned great alarm.

The Yawhoon and other officers instantly dispersing, sought refuge under the bank of a neighbouring tank. We were now permitted once more to stand upon our feet, which but a moment ago we never expected to do again. The firing increased, and the multitude began to flee with great precipitancy. Though our ankles were already miserably galled with our chains, the cords of our arms intolerably painful, and destitute of any clothes except pantaloons, urged along with spears, we were obliged to keep pace with those whom fear impelled with hasty step. Having passed through the gate of the town, they kept close under the

walls to prevent being cut down by the cannon balls, which were falling in every direction around us: at length they bent their course toward the place of public execution, whither we supposed they intended to carry us. We passed directly by the Portuguese woman's house, where Mrs. W. and H. had but a few moments before turned in to ask protection. They saw us as we passed. They knew they were driving us toward the place of execution, and said to each other, "That is the last time we shall ever behold our husbands." They thought till now we were already dead; it was therefore a little relief to know we were still living. Their first impression, as they have since told me, was to follow us, and share our fate; but a moment's reflection convinced them of the impropriety of such a step: it would make the parting intolerable, both to them and us, to be murdered before their eyes. Fortunately for us, we did not know that they saw us, until all was over.

**AMERICAN BIBLE SOCIETY.**—The Treasurer of the American Bible Society acknowledges the receipt of 8,783 dollars during the month of April, an amount greater we believe, than was ever before acknowledged in a single month. Of this sum 2,000 dollars was a legacy from Mathew Van Benschoten, Esq. late of Fishkill; 1115 dollars from the New Hampshire Bible Society; 750 dollars from the New-York Female Auxiliary Bible Society; 400 dollars from the Baltimore Young Men's Bible Society; 250 dollars from the N. Y. Female Auxiliary Bible Society; 221 dollars from the Charleston (S. C.) Bible Society; 200 dollars as a donation from the Hon. William Phillips of Boston; 150 dollars from the Onondaga county Bible Society; 149 from the Albany Bible Society; 138 from the Saratoga county Bible Society

Benjamin S. Hendrickson, of this city, has been made a life member by a small Bible Association meeting, corner of St. John's Lane; and the Rev. Benjamin C. Cutler of Quincy, Mass., Benjamin Emerson, Jun. of Haverhill, Mass., Capt. Samuel Denham, of Conway, Mass., and John Blair, Esq. of Yorkvill, (S. C.) have constituted themselves members for life by their own subscriptions. The following clergymen have been made members for life by the ladies of their respective congregations, or by Female Bible Societies, viz. the Rev. Epaphras Goodman, of Torrington, Conn.; Rev. Stephen W. Prestman, of Newcastle, (Del.); Rev. Leonard Bacon of New Haven, Conn; Rev. Jo. Morell, of Dracut, Mass., and Rev. Benjamin J. Lowe, of Sussex co. (N. J.) *N. Y. Obs.*

**FROM THE SOCIETY ISLANDS.**—"We learn by the arrival of the Maro from the Society islands," says the Nantucket Inquirer, "that vast improvements are there making in the arts of civilized life. At Otaleite, a sugar manufactory has been established, where excellent sugar is made from the native cane. At Eimeo, a building designed for a cotton manufactory, has been erected: the machinery for spinning and weaving was imported from England in November last, and is to be put in motion by water power. The whole was in a state of forwardness; and there will be no scarcity of stock, for cotton, said to be of the first quality, grows spontaneously in abundance. Samples of the sugar and cotton were brought home in the Maro. Thus we see that the best way to civilize men is, first to Christianize them. The London Missionaries at the Society Islands have always acted upon this principle, and the facts stated above prove its correctness. *ib.*

**FREE BLACKS IN NEW-JERSEY.**—The New-Jersey Colonization Society have passed a resolution that it is expedient to adopt measures to raise funds sufficient to defray the expense of fitting out a vessel, under the direction of the Society, to take free blacks to the Colony at Liberia. The free blacks of New-Jersey are to have the preference.

**GAMBLING PUNISHED IN ILLINOIS.**—A LAW TO PUNISH GAMBLING has passed the Legislature of Illinois; by which a fine of twenty-five dollars is imposed on any person who may hereafter bring or cause to be brought into the State, or shall sell, or offer for sale, any pack or packs of playing cards, or any dice or billiard balls, or any other device or thing, invented or made for the purpose of being used in games of hazard; also a fine of twenty-five dollars on any person or persons who shall buy or offer to purchase any such pack of cards, dice, or billiard balls; also a fine of twenty-five dollars on any person who shall play at cards, dice, billiards, or any other game of hazard for money, or property; also a fine of one hundred dollars on any tavern keeper or owner of a grocery or tipping shop, who shall suffer any species of gambling in his tavern or shop. The law makes it the duty of all justices of the peace, sheriffs, coroners, constables, and grand jurors to notice and give information of such offences to the proper authority; and in case of a neglect of duty in this matter, any such officer is to be fined in the sum of one hundred dollars, and suspended from his office for one year.



CUMBERLAND COLLEGE.—At a meeting of the Trustees of Cumberland college, in Nashville, (Tenn.) on the 7th ult. on motion of President Lindsley, it was unanimously resolved that two professorships be endowed, one to be denominated "The La Fayette Professorship of Cumberland College," in honour of the "Nation's Guest," and the other "The Jackson Professorship," in honour of Gen. Andrew Jackson, the Hero of New-Orleans. In order to give every citizen an opportunity to participate in the privileges and honour of carrying the resolutions into effect, it was resolved that no individual be allowed *at present* to subscribe more than five dollars, or less than fifty cents, on his own account; and it was recommended to all to pay at the time of subscribing.

MARINER'S CHURCH IN BOSTON.—We learn, says the Boston Recorder and Telegraph, that individuals, in connexion with the *Seamen's Meeting* on Central Wharf, in this city, have procured a lot of land on the declivity of Fort Hill, fronting on Purchase-street, and overlooking the harbour, for the purpose of erecting thereon a Mariner's Church.

BURMAN MISSION.—A letter has been received from Mr. Wade, dated November 18, 1824, from which it appears that in consequence of the disturbed state of the country, Mr. and Mrs. W. left Rangoon soon after its capture, and at the date of

his letter were residing in Calcutta. No intelligence had been received from Mr. Judson, and his associates at Ava. Mr. Wade expresses serious apprehensions respecting their fate; but his own critical escape operated, without doubt, to increase his fears on their account.

The English Missionaries at Calcutta have generously furnished, for the use of Mr. Wade, without expense, the house formerly occupied by the Rev. Eustace Carey. Here Mr. W. and his wife are employed, in the study of the Burman language. Mr. Wade has commenced an undertaking of some importance. He designs to print, at Calcutta, a Vocabulary of the Burman language, comprising all the words collected by Mr. Felix Carey, Mr. Coleman, Mr. Judson, and others. It will form a volume of 3 or 400 pages, and its publication will not only be without expense to the Board, but probably productive of some pecuniary profit. The edition will consist of three hundred copies; and the Supreme Government of Bengal have agreed to purchase one hundred copies, at ten dollars each. This Vocabulary will be an invaluable help to students of the Burman language. Heretofore, many months have been necessarily wasted in the commencement of this study, merely from the want of a work of this kind. The hand of Providence is visible, in furnishing this opportunity to publish it. Perhaps Mr. Wade could, in no circumstances, in the same space of time, perform a more valuable service to the Mission.

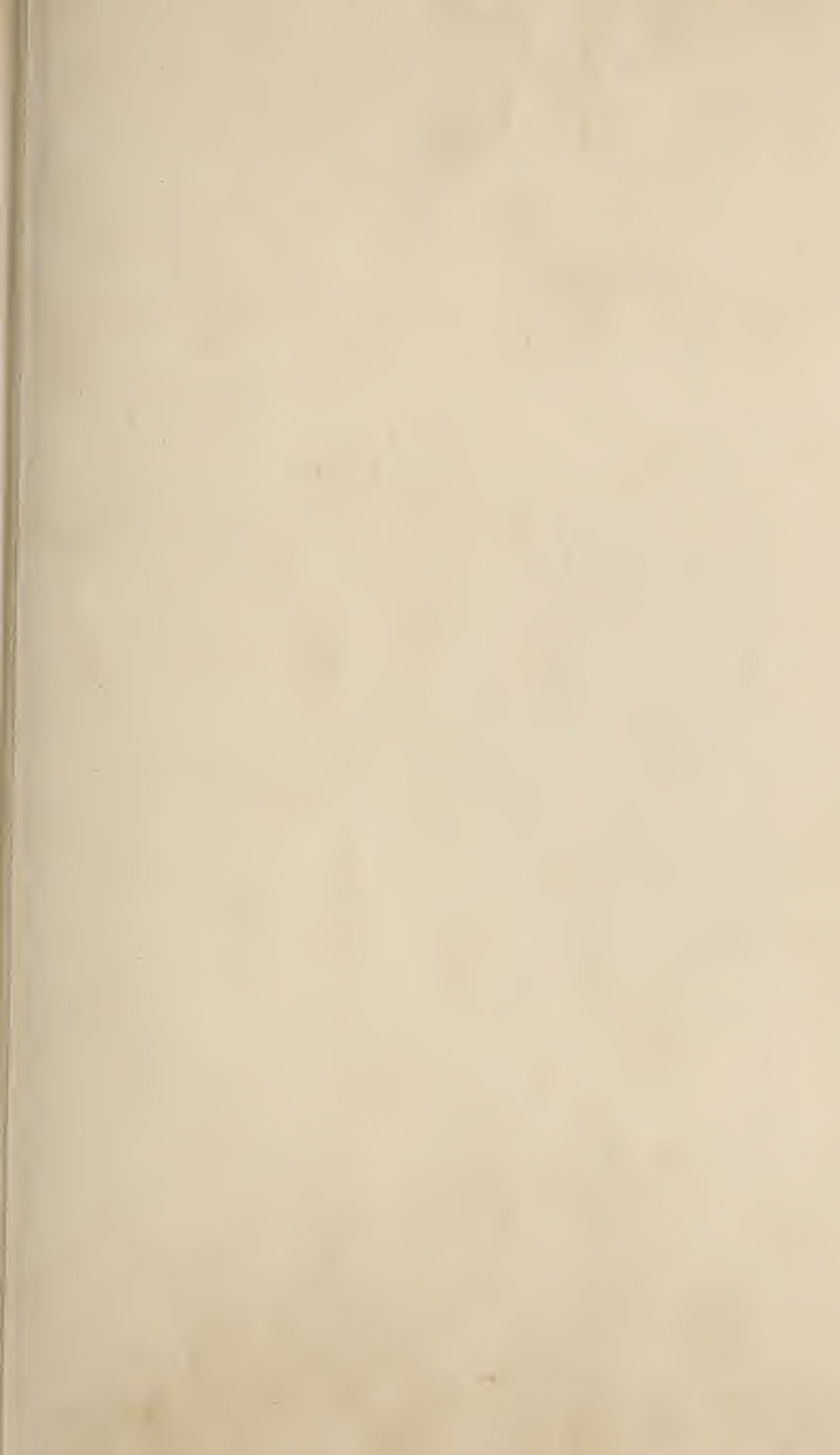
### CONTRIBUTIONS TO THE UNITED FOREIGN MISSIONARY SOCIETY,

*During the month of April, 1825.*

Collected in Market street Ch. N. Y. by the Rev. Dr. M <sup>c</sup> Murray,	\$60 00	Scotch Presb. Ch. in Cedar St. N. Y. by Mrs. M. E. Platt, Treas. through the hands of the Rev. Mr. M <sup>c</sup> Elroy,	270 00
Collected by the Rev. E. W. Baldwin, in Fairfield County, Connecticut,	224 52	From a few Ladies in Newark, N. J. the second payment for educating an Indian child, named Joshua T. Rus- sell, by Mrs. E. Conger,	12 00
Remittance from the Rev. Mr. Ses- sions, Agent,	150 00	From the Newburgh Sabbath School, balance of first payment, for educa- ting an Indian girl, named Lydia Riggs,	6 00
From the Female Reading and Sewing Society of Parsippany, N. J. by Mrs. C. Hartwell, Treasurer,	13 00	Collected at the Month. Con. in the Brick Ch. N. Y.	9 62
Collected in the Congregations of Lewes, Cool-Spring, and Indian River, Delaware, by Rev. B. Ogden,	9 00	From the "Female U. Soc. for the Osage Mission," of Phil. by Miss Harriet P. Allen, Treas.	100 00
Collected at the Monthly Con. in the Pres. Ch. in Cedar St. N. Y. by Z. Lewis,	7 62	Donation from Solomon Allen, Esq. of Philadelphia,	100 00
From Mrs. Ann, and Miss Ellen Lomax, 2d payment for educating Ann Lomax, by Rev. S. B. Wilson,	12 00	Do. Robert Ralston, Esq. of do. by do.	50 00
Collected at the Month. Con. in the Scotch Pres. Ch. in Cedar St. N. Y. by Mr. Robert Blake,	11 70	Do. Alexander Henry, Esq. of do. by do.	50 00
Collected at Month. Con. in the Ref. Dutch and Presb. Churches in Sche- nectady, N. Y. by B. Walker,	10 00	Do. Silas E. Weir, Esq. of do. by do.	25 00
Collected in the Ref. Dutch Ch. in Pompton, N. J. by the Rev. Mr. Field,	6 00	From the Coxackie Aux. Miss. Soc. by Isaac A. Hallenbeck,	51 97
From the Female Aux. Soc. in the		Donation from Gerard Beekman, Esq. N. Y.	100 00
		Donation from Mr. Jonas Reed, Moriah, Essex Co. N. J.	7 00



From the Brooklyn Female Miss. Soc. by Miss Eliza Van Sinderin,	50 00	From Aux. Soc. of Hopewell, Dutchess Co. N. Y. by Samuel B. Halsey,	25 15
From Stephen Whitney, Esq. N. Y. by A. Van Sinderin, Esq.	100 00	From Aux. Soc. of New Shannock, N.J. by Abraham P. Quick, Esq.	25 00
From Nehemiah Denton, Esq. Brook- lyn, L. I. by do.	30 00	From Aux. Soc. of Kinderhook, by Mr. Peter Van Beuren,	40 00
From Adrian Van Sinderin, Esq. of do.	50 00	From do. to constitute the Rev. Jacob Sickles a Life Member, by do.	30 00
Collected by Abijah Fisher, Esq. of N. Y.	200 00	From the Female Miss. Asso. in the Presb. Ch. in Cedar St. N. Y. 1st payment for educating two Indian children at Mackinaw, to be named John B. Romeyn, and Harriet Ro- meyn, by Mrs. Maria Smith, Treas.	24 00
From the Aux. Soc. of New-Hacken- sack, N. Y. by Philander Seward, Esq. Treas.	28 00	From Mrs. Maria Smith, 3d payment for educating Solomon M. Smith,	12 00
From the Fem. Aux. Soc. of Fairfield, N. J. by Miss Elizabeth R. Osborne, Treas.	12 50	From a friend to Missions,	100 00
From S. Stoddard, Waitsfield, Vt. by Rev. C. Wright,	1 62	From James Bogert, Jun. Esq. to con- stitute his three daughters, Catharine Elizabeth, Abigail Anna, and Mary Benezet, Life Members,	90 00
From two Females in Waterbury do. do.	50	From the Aux. Soc. of Newtown, L. I. by Abm. Remsen, Esq.	27 50
From the Female Soc. of Newark, N. J. by Miss Malvina Forman,	22 00	From the Aux. Soc. of Totoa, Patterson, N. J. by A. Van Saun, Treas. thro' Rev. Mr. Eltinge,	16 25
From Jeduthan Loomis, Montpelier, Vt. part of the property presented by the Rev. Mr. Dodge.	85 00	From the Aux. Soc. of Paramus, N. J. by A. G. Hopper, Treas. thro' do.	9 00
Collected at the Month. Con. in Wilkesbarre, Pa. by the Rev. C. Gildersleeve	10 00	From the Miss. Soc. of Brooklyn, by S. Gates,	25 00
From the Industrious Soc. of the Ref. Dutch Ch. in New-Brunswick, N. J. 1st and 2d payments for educating an Indian girl at Mackinaw named Susan Bennet, by Miss Vetake, Tr.	24 00	Collected at the Month. Con. in the Presb. Cong. in do.	6 35
From the Aux. Soc. of Amwell, N. J. by Rev. J. Kirkpatrick,	11 00	Collected in Pencader and St. George's Congregations, of which sum \$30 is to constitute their Pastor, the Rev. Samuel Bell a Life Member, by Rev. Mr. Snodgrass,	56 00
From the Aux. Soc. of Greenbush, Rockland Co. N. Y. by John J. Blau- velt, Treas.	15 25	Collected in the Ref. Dutch Church of Hillsborough, N. J. by Rev. John L. Zabriskie,	5 13
Remittance from the Rev. Mr. Sessions, Agent,	200 00	Collected at the Month. Con. in do. by do.	4 58
Collected at an evening lecture in York, Pa. by Rev. L. Mayer,	16 50	From the Spring St. Presb. Ch. under the care of the Rev. S. H. Cox, by James R. Gibson, Esq.	50 00
From Mrs. Catharine Spangler, of do. by do.	1 50	Collected at the Month. Con. in the Rutgers St. Ch. by Strong Sturges, Esq.	69 11
From Samuel Hickock, Esq. of Bur- lington, Vt. part of the property pre- sented by Mr. Daniel H. Austin,	100 00	From John M'Ninch, Esq. Chester C. H. South Carolina, first payment for educating two Indian children at Mackinaw, to be named John M'Ninch, and Isabella M'Ninch, by Mr. Jasper Corning of Charleston, S. C.	24 00
From the Aux. Soc. of Baltimore, by G. T. Dunbar,	250 00	Collected at the Month. Con. in the Brick Ch. N. Y.	14 72
From the Female Missionary Reading Soc. of Wilkesbarre, Pa. 2d payment for educating Zebulon Butler, by Miss S. E. Gildersleeve, Treas.	12 00	From the Frag. Soc. of Woodbridge, N. J. to constitute their Pastor, the Rev. Wm. B. Barton a Life Member, by Miss Eliza Ricord, Treas.	30 00
From the Ladies of the 1st Presb. Ch. in Newark, N. J. first payment for educating Wm. T. Hamilton at Sene- ca, by Mrs. C. C. Denman,	12 00	From the Oxford, N. J. Aux. Soc. by Charles Lewis, Esq.	10 00
From several persons in the 1st Presb. Cong. in Genoa, N. Y. by Mr. Wm. Bradley,	6 75	From the Albany Female Soc. in aid of Missions, first payment for educa- ting an Indian youth at the Cornwall School, to be named De Witt Clinton, half of this amount was contributed by a few gentlemen in Albany, by Mrs. Mary Ann Willard, Treas.	100 00
Collected in the Cong. of New-Provi- dence, N. J. by Mrs. Margaret Riggs,	5 00		
From a small Fragment Soc. in N. Y. by Mrs. E. H. Radcliff, to educate an Indian youth by the name of John M. Mason,	48 00		
From the Aux. Soc. of Bergen, N. J. by Jacob D. Van Winkle, Treas.	11 00		
From the Female Miss. Soc. of the 1st Ch. in Amwell, N. J. by Rev. John F. Clark,	14 50		
Collected at the Month. Con. in Owego, N. Y. by Rev. J. H. Lombard,	3 00		
Remittance from the Rev. Mr. Sessions, Agent,	350 00		
			\$3,794 34





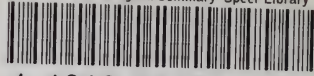


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